OBSERVER

Globe and Mail

REV. CAPTAIN PETER KELLY, D.D.

The Preaching Indian Chief
by Kenneth J. Beaton

Foster Hewitt's Boy Bill
by A. C. Forrest

What Do We Say?

Dear Sir: I read with interest the article by Dr. Forster re All Saints' Day. In closing he says: "So on All Saints' Day we remember our beloved dead; we ask their prayers for us; we pray for them. We maintain that communion which was so dear to them on earth." I agree that we frequently remember them tenderly. We think of their goodness to us in the past. We probably ponder on the wisdom of their precepts and example, both of which have guided and helped us; but why should we pray for them. What would be the nature of our petitions? What blessings should we ask God to bestow on them?

P. E. N.

Prayers for the Dead

Dear Sir: . . . The United Church has the riches of the Scriptures. Where, in them, do you find any support for such ideas — praying for the dead — continued relationship with them except in memory?

1 Thessalonians 4: 13-17 gives the full glory of the Christian hope, a cleaner, grander promise than the superstitions adopted from paganism.

Palmer, Alaska. Mrs. E. J. Blow.

Expensive Cars, but . . .

Dear Sir: While passing a United Church building in our neighbourhood, a non-church-going friend drew my attention to its dilapidated appearance. How does anybody explain neglect of this kind, when the majority of the members come to the service on Sunday in expensive automobiles?

An Observer.

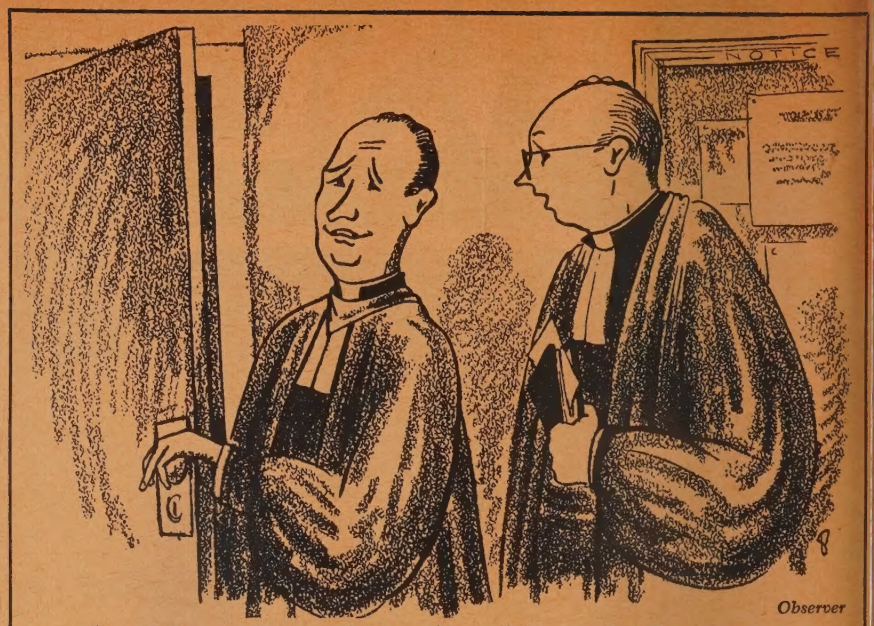
"Albertan's" Mistake

Dear Sir: "Albertan" made a great mistake in allowing the lack of interest on the part of the ministers to sway him from his "call". . . .

The writer is one who has been much concerned by the shortage of trained men for the work of the Church and who has financially assisted many young men who lacked the funds necessary to complete a theological course. Also I have found ministers, with one or two exceptions, lacking interest in securing or assisting young men for the ministry of our Church. Twice I have approached Conference officers with a standing offer to assist any worthy young man who felt called to this work and who lacked the funds to pursue his training, only to be received coldly. I doubt if this offer was ever conveyed to the ministers of that Conference. But through the Theological Colleges I am enabled to assist several such students every year.

There are many factors that could explain and to some extent justify this attitude on the part of ministers, but I am sure there is nothing of such vital concern that should deflect either "Albertan" or me from our purpose or our objective. . . .

Toronto Layman.



". . . Not our usual congregation. . . . Always that way with a Guest Preacher!"

Advice for "Albertan"

Dear Sir: I write as a business man who answered the call to the ministry at thirty years of age and have enjoyed a very busy life in His service. I would like to say this to "Albertan":

Your desire to serve is evidence of the work of the Holy Spirit within you and constitutes a definite "call." Seek in prayer the continued guidance of the Holy Spirit.

Write to your Board of Home Missions if you have not already done so (see page 21, OBSERVER, Nov. 1st) and inquire what special courses are available in preparation for ordination.

Sometimes "charges" are vacant, which will provide a home and some income while you are supplying Sunday duty and permit you to attend the nearest college. (See Pulpit Vacancies in each issue of THE OBSERVER.)

In the meantime take an active part in Sunday School work, especially the teaching of a Bible class, studying the best "Lesson Helps" available, as a preparation for a teaching ministry, which is needed more and more in our pulpits. You will find your business training and experience of great value in Church work.

Port Dover, Ont. Rev. R. S. Mason,
(Retired Anglican Church minister.)

He's a Catholic

Dear Sir: I must start this letter with a question, "What is a Catholic"? I have been taught to believe by many in our church, who should know, that any follower of Christ is a member of the universal Christian church. According to our Creed, we believe in the Holy Catholic Church. Does this not make me a Catholic? . . .

I have been surprised and disturbed many times by hearing United Church ministers and other prominent Protestants use the word "Catholic" when speaking of members of the Church of Rome. You can understand my feeling of shock when I read in your Dec. 1st editorial the sentence: "They must win support from French and English speaking; from Protestant and Catholic." . . . That is like saying, from Catholic and Catholic.

Now, Sir, who is right? If I am right, don't do it again. If I am not, please show me my mistake.

Gananoque, Ont. Robert D. Seal.

Ed. He's right.

Rejects Doctrine

Dear Sir: While I am grateful for every good thing this, or any church, has done or may do, I absolutely reject the doctrine of inherited sin and eternal punishment. If you were to question those in your church you would find both ministers and laymen in large numbers who reject these teachings. . . .

This is a new year. Let us turn our backs on the fruitless dogmas of the past and accept the law of love in which there is no victory for evil.

Courtenay, B.C. Norman Pritchard.

Gilding the Lily

Dear Sir: I don't know the person to whom we can ascribe the doubtful honour of originating the custom of comments after the reading of the Scripture in our Churches. The custom is spreading and makes one wonder! Surely the Word of God can speak for itself without a little boost from the minister. I hear many

(*Continued on page 4*)

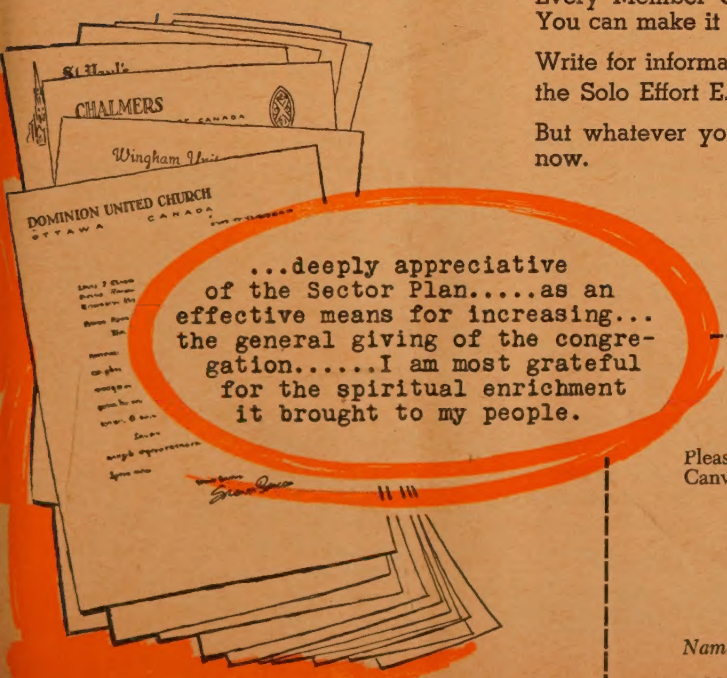
IT WILL WORK FOR YOU, TOO!

Many Churches these past few years have found a new and greater potential. They have made significant increases in their local and worldwide Church budgets, sometimes doubling or tripling them. They have moved from a pattern of habitual giving to a plan of inspired giving. With this change has come greater interest in the Church, larger numbers attending worship, and a firmer welding of the congregation into a fellowship.

These events have taken place because congregations have thoroughly tackled the Every Member Canvass and were amazed at the results attained. You can make it work for you, too!

Write for information on the Sector Plan for a group of Churches, or the Solo Effort E.M.C. for individual Churches.

But whatever you do start now. To succeed next fall, begin right now.



MISSIONARY AND MAINTENANCE DEPARTMENT
UNITED CHURCH OF CANADA
Room 404, 299 Queen Street West, Toronto, Ont.

To: Missionary and Maintenance Department,
United Church of Canada,
Room 404, 299 Queen Street West, Toronto, Ont.

Please send me the following information on the Every Member Canvass:

- ☐ What Is This Thing Called the Sector? (free)
- ☐ New Technique for Church Finance (free)
- ☐ Next Year Boost (free catalogue)
- ☐ Every Member Visit Manual ($1.00)

Name .....

Address .....

SOCIAL GATHERINGS IN THE CHURCH SANCTUARY?

Answered by A. G. REYNOLDS*

BY the Sanctuary of a Church is meant that part where the Congregation worships, where the Word of God is preached and the Sacraments are celebrated.

Many small Churches have nothing but a Sanctuary—no Church Hall or Basement; and in many cases there is no other building available for social activities. But an argument based on these circumstances does not justify the use of the Sanctuary for social events. It is a weak argument which admits that if some other place *were* available, it, and not the Sanctuary, should be used for purely social gatherings.

A better argument for the answer "Yes" to our question is based on the need for fellowship. Everyone realizes that fellowship is an essential part of the Christian life, and while Christians experience fellowship with one another in worship and study, no one would deny that truly Christian fellowship may be enhanced by a cup of tea after a meeting or by wholesome recreation; why not, then, by suppers and entertainments? Surely, Christian fellowship should include the social side of life. There is real danger in confining our Christian fellowship to worship only—the danger of separating worship from life so that our worship of God, our hearing of His Word, and our consecration to His purposes do not find expression in our social life.

The worship of God is *the* activity upon which the Christian tone of all other activities depends. It is the primary duty of Christians. And the worship of God is not meant to entertain people, but to glorify God. It consists of our praise to God, our confession, thanksgiving and intercession in prayer, our hearing of God's Word, and our self-dedication to His will.

It is true that our life in all its phases may, and ought to be, dedicated to God, and in this sense the whole life of the Christian, including his social activities, may be thought of as worship. But this complete dedication of life will never be achieved by us unless there is in our life a focal point of worship, a concentration upon hearing God's Word to us and offering our praises and prayers to Him. For such an act we need one place, suitably arranged for worship, having sacred associations and inspiring an attitude of awe and reverence; and this is possible only if that one place, the Sanctuary, is set apart "from all ordinary and common uses" for communion with God.

The use of the Sanctuary is under the supervision of the Session; and while there is no general statute forbidding social activities there, the point of view of our Church is clearly expressed in the Order for the Dedication of a Church, which practically constitutes a directive for the Session. At the heart of this Service is a prayer in which God is asked *"to consecrate this place to the honour of thy great name; separating it henceforth from all ordinary and common uses, and dedicating it entirely to thy service, for reading thy holy Word, for preaching thy mighty Gospel, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy name, and for all other holy ordinances; that so this house may be an habitation of thy glory."*

It is impossible, therefore, to justify the use of the Sanctuary for "ordinary and common" purposes, whether these be suppers, concerts, secular plays, or other purely social or recreational events.

The only solution I can suggest for a congregation that has only a one-room Church is to put a basement under it or build a Church Hall. And any congregation that sincerely resolves to set apart the Sanctuary for the worship of God alone will find itself strong enough to make some other provision for its purely social needs.

**Minister at Elmvale, Ontario, and author of "What's The Difference?"*

LETTERS

(*Continued from page* 4)

interpretations of the same idea, viz.—May the Lord add His blessing to the reading of His Word and to His Name be the Praise and Glory, or, May the Lord add His blessing on the reading of His Holy Word and write these truths upon our hearts. . . .

Another variation of the same principle is to have the choir sing some ascription after the reading. It may be possible that the choir feels that either the Scripture was not very inspiring or perhaps the minister didn't read the Scripture as well as he might, so it needs a little boost from them.

Let the Word of God speak for itself without any endorsement by either minister or choir.

Toronto, Ont. H. E. D. Ashford.

The Crest

Dear Sir: Frequent references have been made recently in the columns of THE OBSERVER to the United Church "Seal," when in fact the "Crest" was intended. The United Church Seal is used on official documents and is in the custody of the Secretary of General Council.

Regulations for the use of the Crest, similar in design to the Seal, were adopted by the Eleventh General Council. Its use on preaching scarves is restricted to the Moderator and past-Moderators. Conferences, Presbyteries and congregations are permitted to use the Crest according to their own good judgment.

Ernest E. Long,
Secretary of General Council.

The Lively Oracles

Dear Sir: My first reaction to THE OBSERVER review of Dr. Ernest Howse's book, *The Lively Oracles*, was to overlook it.

Dr. Howse did not propose to do what the professor thinks he ought to have done. He does not pretend to be a meticulous Old Testament scholar. But, like Dr. Fosdick, he has made articulate the seminal ideas of the Bible. Dr. Howse has a lively, readable style. He knows literature, history and life; assets which make *The Lively Oracles* a creative and enriching book for every man.

My mother, a devout Bible reader for half a century, picked up this book, and after an hour's reading said: "This makes more sense than any book on the Bible I have ever read." Other books may be more scholarly. This book is profound, and most important, comprehensible. . . . This is the best book of sermons I have read in many a year.

London, Ont. George W. Goth.

That Black Mark

Dear Sir: The great black mark across the United Church Crest on the cover of your January 1st, 1957, issue is a black mark indeed. It may well advertise its contents but not any great consistency.

A little respect for the Crest, please.

Smithers, B.C. T. W. Bulman.

OBSERVER

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Rev. Wm. G. Berry, D.D.

IN THE NEXT ISSUE

"Bill" Berry and the National Evangelistic Mission
By A. C. FORREST

Laurentian Village
By E. L. HOMEWOOD

Observations

WITH CAMERA PACKED in his sleeping-bag against the expected sub-zero weather, Mr. Homewood has taken off to visit the all-Indian Presbytery of Norway House, on the invitation of the Rev. George McMillan, new Superintendent of Missions for Manitoba. Readers have shown interest in the fine work done by our many missionaries in residential schools, hospitals, and Indian churches. We are trying to feature the positive side of it this year, and could think of no finer example of our work than that done by Chief Peter Kelly, whose picture is on the cover, and whose story is told by Dr. Beaton in this issue. However Mr. Homewood wanted to see more of this for himself; and we appreciate the opportunity to have a photographer and reporter seeing the church at work in the dead of winter in places like Wassogomach, Paupanakis, and Pecangecum.

* * * *

● "BUSTING OUT ALL OVER" might be applied to two things in the church: new churches and preaching missions. The new St. Paul's Church, Edmonton, where the Rev. W. E. Mullen is minister, combined these. On Sunday they had dedication services for their fine new church, and on Monday they started their preaching mission, with Dr. Rex Dolan of Saskatoon as missioner. One night they had a big crowd for a youth rally. Theological students from nearby St. Stephen's had a panel on the subject, "The Call of the Ministry." For the next issue, we're planning a cover story on Dr. Wm. Berry and the Mission to the Nation, which he is directing.

* * * *

● HOW'D WE DO IT LAST YEAR? is the refrain often used in congregations who plan their activities by looking up old minute books. But here and there we hear of groups and churches who have broken the shackles of ancient schedules and customs to come up with something imaginative—which works. There's a Bible class somewhere in Saskatchewan which meets every Sunday morning for breakfast, we hear. *Weekend Magazine* ran a good story of a different sort of New Year's party at Metropolitan, London; we had an account of a native revival among the Tsimsheans. We'd like to hear first-hand, written simply and briefly, of the unusual and good, the imaginative and successful, from the local level. We think it might be inspiring to readers in churches where monotony has set in; where it is tempting to chart the future by mile-stones from the past.

* * * *

● THE EVENING SERVICE has had a lot of jokes told about it for a long time now. The one with the hoariest beard is probably the tale of the stranger who having noted that there was nothing on at 7 P.M. Sunday called the minister about it. When told there hadn't been one for two years he wanted to know what the officials thought about it. To which, of course, the minister replied: "They don't know about it yet." Anyway we are starting a little discussion on the evening service. We'll be glad to hear from congregations which are getting results.

* * * *

● IT'S HARD TO ESTIMATE the value of religious radio broadcasting, for normally religious broadcasters in small places have little opportunity to judge whether or not they have listeners. The temptation: to overestimate the value of a poor broadcast and underestimate the value of a good one. The Rev. Gordon Smyth, minister of Yonge Street Church, Toronto, has been broadcasting over CKEY at 10.30 a.m. Sunday for a number of years and keeps a constant check through professional surveys. Four years ago he had an estimated listening audience of 16,000. Last March it was estimated to be 58,000. According to Elliott-Haynes Marketing Research on December 16th, 1956, 21,900 homes with 81,000 listeners in the Metropolitan area were tuned in. Rating 7.3.

* * * *

● A SOMEWHAT DEVIOUS METHOD of securing information for the congregational files back-fired on the Rev. Graham Barr some years ago when he was out calling. He just hadn't been able to get two Macdonald brothers and their families straightened out, so when he met the little daughter of one of them visiting her grandmother one day he settled down to get the facts. "And what is your Daddy's name?" he asked the little girl. "Macdonald," she said. "But what is his Christian name?" he pursued. The little girl didn't know what that meant. "Well what does your Mummy call him?" he insisted. "She calls him, 'You lazy-good-for-nothing'," at which point grandmother changed the subject.

The Good News of Sin

THERE are two basic doctrines by which man is able to understand himself as a man and as a child of God. They are the doctrines of sin and redemption. The Christian finds them both necessary.

We might think of the first as a rather depressing view of man, and often those who don't quite understand dismiss it. But before a man becomes a candidate for redemption he must feel the need of forgiveness of sin. While God hates sin, he loves sinners.

The doctrine of sin is a liberating thing, a matter of good news. It explains why we are as we are, and why our brethren are as they are. Whether we consider it good news or not for ourselves it does help us to understand our brethren. For example it may prove much easier for a wife if she lives with a spouse who knows he is a sinner, than with one who has pretensions to perfection or illusions of infallibility.

It helps us to keep from being discouraged about ourselves, and from being disillusioned in others. It even helps us take a steady view of the world, of our domestic politics and our international affairs. Nations have to recognize their own capacity to error; and because all nations are composed of sinful men whose sinfulness is reflected in international dealings, we can be realistic about the fact that men deal with one another as men, not as sinless creatures.

Because of this we learn we cannot go it alone, either as individuals or as nations. We need the help and the forgiving love of God.

A HELPFUL BEQUEST

SOME six million dollars has been bequeathed by the late John William Billes, President of the Canadian Tire Corporation, for charitable, educational and health work. About one-tenth was left for scholarships, bursaries and other aid for theological students in Victoria, Knox, Trinity, Wycliffe and McMaster—where ministers of the major Protestant Churches are trained.

This will prove very helpful. Unfortunately, it seems unusual. Canadians don't take theological education as seriously as some others. The well-to-do of this country make generous gifts to charity and health institutions. A new attitude towards higher education seems to be developing, and industry and business is preparing itself to assume some responsibility, although the main concern still is centred in science. We can't help but look with envy at the work done by the great American Foundations in the fields of theology and the humanities.

The churches have worked hard to maintain high educational standards for their ministers, for they know minds of men who speak from the pulpits of the nation.

Our forefathers established schools right across the country. And they make a continuing contribution to the community in addition to the actual training of the ministry. In some ways the theological college of a reformed church fills the function of a Cathedral in the Catholic tradition. Certainly Canadian colleges of the West and East serve as intellectual and spiritual capitals for conference and province.

The churches find it increasingly difficult to maintain high standards for their clergy. There will be increased pressure to shorten courses in order that vacant pulpits be filled. The temptation for mature men who have responded to a call to the ministry to take educational short-cuts is easily understood, especially when they have families to support on very reduced incomes. The need to train lay preachers is apparent, too.

To leave money to help students is a very worthy thing. To provide funds for the theological colleges that they may embark on more imaginative programmes, and give aid where they see it most needed, is also essential.

BABIES IN CHURCH

WE'RE not much impressed by these dignified congregations where babies or tiny children are not allowed in church. We prefer the old-fashioned rural churches where the mothers sit with the infants in their laps, and whole families line up in the pew with father and mother completely attentive to the sermon even if the youngsters wiggle a little.

The new churches in suburbia have this in common with the old churches in the country; they both think of babies. They may not have them in the pew with them at 11 a.m. but wise ministers and imaginative officials plan the time-table and provide the facilities so whole families may attend. There is a nursery with cribs, playpens and a rug on the floor where the babies may be left; and there are kindergarten play-rooms where the one and two-year-olds gather; and a beginners' department where the three-year-olds may begin their Sunday School.

We're not impressed, either, by the congregations which have all the rest of their Sunday School at the same time as church. We don't have to make it that easy. What about the teachers in such Sunday Schools? When do they go to church? And what about children who are absent from the family pew up until the age of ten or twelve? Provision should be made, of course, for the very tiny ones, either by a welcome to the pew or a safe place where they may be left so mother and father may attend together.

If there is no provision mothers and fathers will either stay away, or go separately through all those important years of young parenthood when one of the greatest things to be shared is the common worship of God on Sunday mornings. Or they may go hunt out a church with enough vision to provide for the little ones in their Father's house.

OBSERVER
FEBRUARY 1, 1957

An Editorial Review

NATIONS AND PRESTIGE

NATIONS like men live in fear of losing faith, in hope of gaining prestige. Such is basic to their life. Nations with a lot of prestige fight to retain it; nations with little, struggle to achieve it.

Such prestige has two component parts. There is the prestige a nation enjoys when other nations have confidence in its basic philosophy. And there is the prestige which comes from what others believe about its ability to achieve its purposes.

Like men they live in danger that their national conduct will be inconsistent with their national faith. And they know that their friends judge them by their faith, their works, and their power.

For example, the peoples who live in the West have little respect for the philosophy of the Soviet, but they have considerable respect for Russia's ability to achieve her ends. They have respect, a great deal of respect for the peaceful and democratic ideals of the U.S.A. Sometimes lately they have had but a wavering confidence in the ability of the United States to achieve her professed ends.

In the events which have been rushing past us into history some nations have gained, others have lost in both departments of prestige. As nations lose or save face, the hopes of godly peoples for justice and peace go up and down.

We sat through long conferences this month at the Church Peace Union in New York with Catholic, Protestant and Jewish churchmen and editors; we listened to briefings at the U.N., and sat in on sessions of the General Assembly. We found that with Catholic and Protestant there is much in common. Some of what we write here we should credit to those who think long on these things.

Prestige of Israel

The Rabbis with us seemed very happy, perhaps a trifle smug. Israel has lost some prestige and gained much. Whatever her reasons she marked herself as an aggressor, resorting to arms to get what she wanted. She is probably hated no more now than she was, by the Arabs. Some of her admirers in other parts of the world have taken off the rose-tinted glasses. But in the second department of prestige she gained much. She moved efficiently against forces of superior numbers who had aggravated and been aggravated by her, and she won her objective quickly with a handful of casualties. In the international sentiments of the 19th century she would have been thought a game little nation.

Egypt had little prestige to start with. But when the crises were over the blustering of Nasser proved to be bluster; his pretensions turned out to be pretensions; even his air force failed to get off the ground. Egypt had taken advantage of the will to peace among the strong to seize what belonged to others and almost got away with it. What prestige she may have gained comes out of the sympathy normally accorded the vanquished.

Britain seemed to lose prestige all round. She forfeited the goodwill of nations; irritated the Commonwealth; divided her own people; suffered rebuke in the U.N.; and under hostile world opinion and domestic criticism she had to throw away the fruits of quick victory. However, she did get action from the U.N.; and she obeyed the General Assembly.

Special Reference Issue

EXTRA COPIES

A record run of 206,000 copies of THE OBSERVER came off the press January 1st to provide for 171,000 subscribers, 20,000 orders of the special issue, and to allow for another 15,000 additional orders. Requests poured in immediately and were filled; but we were soon out of copies. So many have been disappointed that we have decided on an additional printing and we will undertake to fill all orders received by FEBRUARY 15th. Copies cannot be shipped before that date. The price will be 10 cents per copy for any quantity above 10; for less than that number, 15c. each.

Order from the Circulation Department, United Church Observer, 299 Queen St. West, Toronto 2-B, Ont.

Cash with order helps.

In January we listened to the delegates who had voted against Britain a few weeks before, praising her for bowing to world opinion—and blasting Russia for refusing to do so.

One of the things which impresses the world is that the British people, while deeply divided over Suez, judged Eden's policies, not on the basis of whether they were practical, necessary or wise, not on whether the canal was necessary for economic survival, but in the matter of whether they were morally right or wrong.

British prestige suffered a severe setback. Perhaps just temporarily! France, ditto; but less so.

What we have seen in these events is that little nations, acting irresponsibly are able to rock the world.

Russian Prestige

Russia had little to lose in basic prestige. But she did manage to disillusion her starry-eyed followers in some parts of the world where Communist ranks are now disorganized and depleted. But in the prestige enjoyed when other peoples look and see a nation's ability to get what she wants, Russia's went up. There were those who thought Hungary provided the spark for a general conflagration among the satellites. But the satellites haven't even been smoking since Russian tanks mowed their way into Budapest. Even China has joined the fire-fighters to throw water where combustion might have been hoped for.

As for America, the West believes in her basic ideals for the rest of the world. Sometimes her friends wish out loud that she would take down the signs "Whites only," and clean up the Clintons and Montgomeries and Ciceros before having so much to say about the rest of the world; but we believe America as well as being big, powerful and rich, has her heart in the right place. Hers isn't just dollar prestige, nor hydrogen bomb prestige. Right thinking people believe in America. But in the second sense, in the ability to achieve her good purposes, recent events have shaken American prestige.

Middle East Events

The events which lead up to the middle-East debacle were to a considerable extent of American making. We doubt that much could have been done to help the freedom fighters in Hungary without provoking a Third World War, but America was apparently unprepared to do much for those whom she had fanned into flames of rebellion.

This type of thing, the publishing of high goals accompanied with apparent inability to achieve them, is a frustrating and dangerous thing in international affairs.

Take the genocide Convention! Mr. Dulles chaired the committee which had prepared the Convention. And the UN with considerable enthusiasm adopted the Convention aimed at the prevention of the destruction of groups (such as Hitler against the Jews) and the punishing of those responsible. Then in 1953 he told the Congress that he would not press for American ratification. The Convention has the largest number of ratifications of any adopted under the UN charter. But last month when it was brought up in connection with what was going on in Hungary

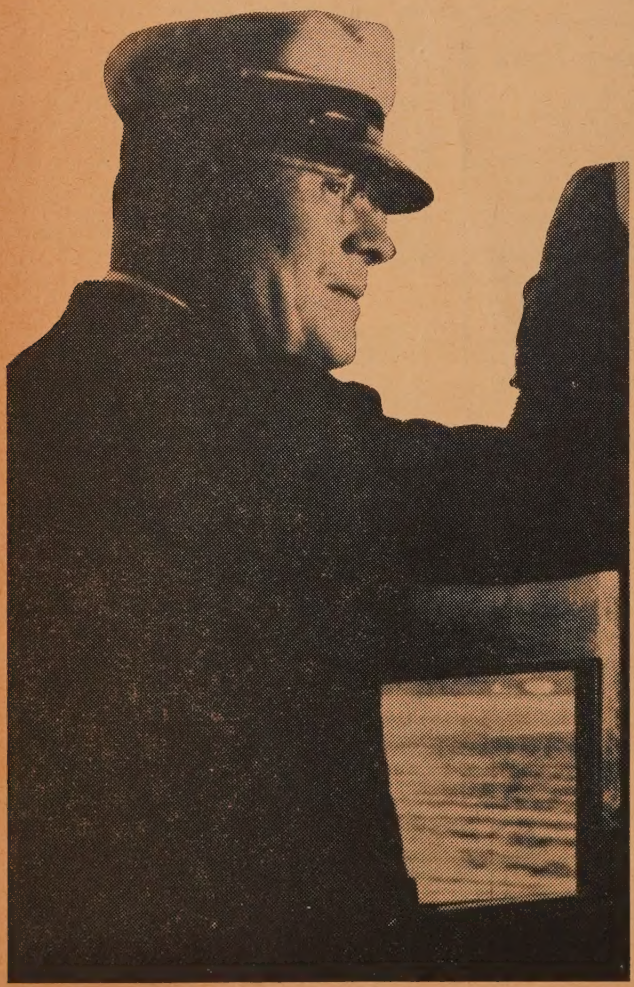
(*Continued on page* 30)

By KENNETH J. BEATON

Son of a Princess – Chief of the Haidas – Pilot of a Mission Boat – spokesman before Governments – that's Peter Kelly who has found plenty of excitement as an . . .

INDIAN PREACHER

ALMOST ninety years ago on the Queen Charlotte Islands, a young Haida chief stole a girl from a neighbouring tribe as a slave for his wife. Shortly afterwards, avengers fell on the sleeping Indian village while the men were all away hunting. They returned next morning to the scene of the massacre. It seemed as if no one was left alive. When the chief found his wife's body, face downwards, and turned it over, there in her arms was their infant daughter unharmed. The girl grew up in the care of an aunt and was married early. Her son, Peter, was born before her sixteenth birthday. She believed that her life had been miraculously saved for some special purpose and she brought up her son with a high sense of destiny. She was a princess in her own right and her husband also was of royal Indian blood.



Their son, the Rev. Peter Kelly, D.D., of Nanaimo, B.C., still remembers the log house in which he lived as a boy, with the pole containing his totem (the bear) standing at the door and the wood fire in the centre of the room with the smoke escaping through a hole in the roof.

At eight years of age he saw his first missionary, a strange man with a pale face, who so fascinated the boy that he followed him everywhere. He taught the missionary the Haida names for the objects at which he pointed while Peter learned a few words of English. He and his mother were the first Haidas to be baptized in spite of the threats of the local medicine man who was all-powerful.

At twelve years of age Peter Kelly went to the Coqualeetza Indian Residential School, a great venture of faith. Here he perfected his English, grew to be six feet tall and weigh 240 pounds. He learned Western music and got some training for his fine baritone voice. When he was graduated he was sent to Skidegate on his native islands as teacher-preacher. He could hunt and fish with the best of the natives and made many visits to the mainland, and one to Victoria as part of the crew of a dug-out war canoe. He can never remember the time when he had any fear of the sea. He fell in love with and married the daughter of Amos Russ, a staunch Haida Indian Christian.

He enjoyed his work but as an Indian he was restless for the great out of doors; his family was growing; his salary was small. So he resigned and went into partnership with a friend in the logging business just coming into prominence on his native island.

The Rev. Peter Kelly (left) at the helm of the Thomas Crosby IV (above)

They made money, until one day Peter drove an iron wedge into his hand. There was no medical help within hundreds of miles. He treated the infected wound as best he could but it grew worse. One day a steamer called at the wharf to buy timber and providentially there was a doctor on board. He had no anaesthetic so Peter stoically laid his hand on the table to be lanced. The doctor said, "You may as well go home. You won't log again for many months." During this period of enforced idleness he kept remembering his mother's conviction that she had been spared for a purpose. He volunteered for the ministry of the Methodist Church and entered Columbian College in New Westminster to prepare himself.

Peter the Preacher

A number of appointments followed until in 1930 he was sent to Bella Coola. This was a tough spot. He found recreation in hunting. Once with a white companion he was hunting grizzlies in the mountains when they spied two of them in an old river bed.

With the stealthy tread of experienced hunters they crept nearer to their prey. One of the bears began to sniff the air and they knew they were detected. She wheeled and rushed toward them. Mr. Kelly waited until the proper time and then fired; the bear reeled but recovered and lurched on again. The skilled eye and steady aim of the hunter brought her down.

"Now we must hide," said the preacher. "The other one will return."

Sure enough, the male bear, a giant creature, strode towards the prostrate form of his mate. When he reached her, he picked up the scent of the hunters and lunged towards them, growling fiercely. With the self-control characteristic of his race, the Indian held his fire until the enraged animal was twenty yards away, then with unerring marksmanship shot him dead. What a morning! They had bagged two bears, each weighing over 1,000 pounds.

The Rev. Peter Kelly was always a sure-fire shot. While he was minister at Bella Coola there were other things besides grizzlies to lay low. The morale of the Indian village was bad, with much drinking and fighting. He did not lead his people down the main street with guns blazing hell-fire. Some of his faithful would have liked that. He led them on a detour. Night after night he preached about the love of God and His care for people as individuals. Audiences grew; the response increased; the number confessing sins grew. Result—about 50 kegs of homebrew and the implements for making more, formed a bonfire on a vacant lot not far from the church. Bella Coola has been a cleaner, better Indian village ever since.

Peter the Pilot

After years of successful service on Indian fields, in 1931 he was asked by the United Church to become missionary in charge of the famous mission boat, *The Thomas Crosby*. He knew those coastal waters almost as well as the street of his native village but he went back to school and secured his "Sea Captain" diploma. For 16 years he and his wife travelled 250 miles of the Pacific Coast. He helped isolated settlers with their income tax forms. He visited lonely lighthouse keepers and their families. After they had heard him read a few verses of Scripture, his fine voice sing a hymn, his simple faith express itself in prayer, their isolation fell from them like worn-out garments and they were a part of the universal Church again. He visited more than a score of Indian villages, baptizing children, counselling, preaching, restoring harmony. He ran a ferry service for fishermen, settlers, loggers and others to and from the hospitals at Bella Bella or Bella Coola. No fog was too thick, no storm too severe if duty called. After one such desperate chance he was asked, "Weren't you afraid?" "No," he answered, "the Master's hand was beside me on the wheel and I sang out into the blackness, 'Guide me, O Thou great Jehovah'."

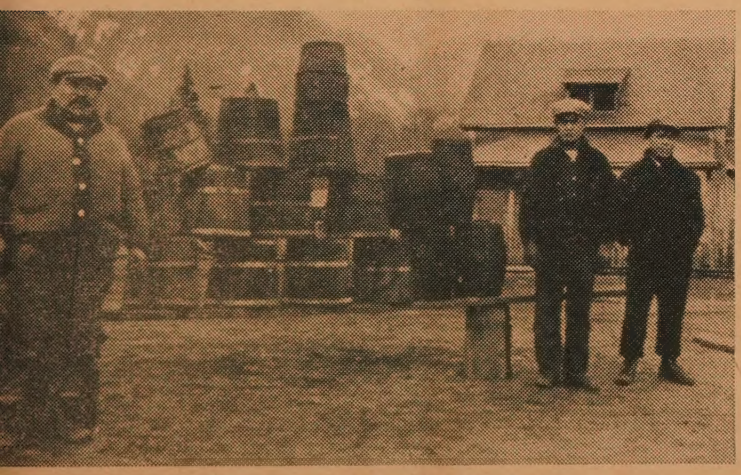
One day *The Crosby* was battling a stiff nor-wester and in early afternoon Captain Kelly headed her into a quiet cove. At five o'clock as usual, he broadcast over the ship's radio that he was anchored in a certain spot and would be there all night. It wasn't long until they saw approaching a fisherman's boat with a one-lung engine. When he got within hailing distance the man called that he needed a doctor for a Ukrainian logger who had been seriously hurt by a log rolling over him. Dr. Bray, who was on the boat at the time, donned his coat, grabbed his bag and was over the side in a jiffy. When the first faint streaks of dawn appeared and he hadn't returned, Captain Kelly eased *The Crosby* from her mooring and moved over four miles to the camp. The man's condition was so serious he was immediately carried on board and laid on the Captain's bed in the pilot house. Then *The Crosby* sailed out into the storm again to buffet winds and waves in an eight-hour run to Bella Bella hospital. Approaching the hospital the Captain broadcast a request for an ambulance to meet the boat. In an hour or so the wounded man was on the operating table in the hands of a great surgeon, Dr. George Darby, Superintendent of the United Church hospital.

Two weeks later, Captain Kelly wrenched his knee in another storm and Dr. Darby ordered him into the hospital. He found himself in a semi-private ward with the Ukrainian logger, now recuperating. One day the man stared at Kelly for some time and then said in his broken English, "You Cap'n Kelly from Church boat? I no like Church. In my country Church no good. When you come our camp, I stay away. Church not for me. But that night I get hurt. Doctor come, stay by me all night. Church boat next morning bring me to hospital. Captain's wife give me hot soup. Doctor Darby and nurses care for me. And nobody ask me for money. I guess I been wrong about Church and Church boat."

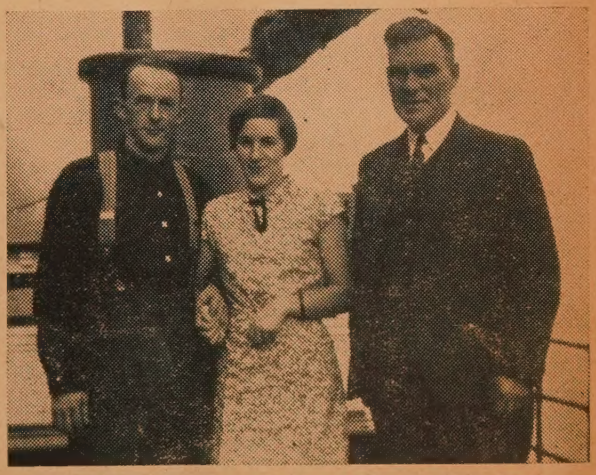
"Yes," said Captain Kelly, "*The Thomas Crosby* is 'the Good Samaritan' of the Pacific."

"'Good Samaritan,' who's he?" asked the Ukrainian.

(*Over*)



Fifty kegs of homebrew burned at Bella Coola



Dr. Kelly poses with couple after wedding on mission boat

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told him the matchless story.

When he was ready for discharge, the injured man said, "Good-bye, Skipper. Come visit me in my shack near Vancouver. We'll talk some more about the —'Good Samaritan'."

Peter the Pioneer

Peter Kelly's contribution to the welfare and progress of Indian Canadians has been outstanding.

When there was a disastrous fishermen's strike that went on for weeks during the salmon run, he was chosen to represent the fishermen (Indian, Oriental, White) on the Board of Arbitration. He emerged from a meeting one day to remark to a friend, "They care so little about each other and so much about money." But the strike was finally settled and his prestige on the Coast enhanced.

The Indians have asked him to represent them so often in negotiations with the Dominion Government that he has forgotten how many times he has been to Ottawa. His Seven Point Programme for

Dr. Peter Kelly on the set of "Off to Adventure," a T.V. programme for Juniors, soon to be released

the Native People of Canada was so statesmanlike that it was freely discussed in the Parliamentary Committee dealing recently with amendments to the Indian Act.

The B.C. Legislature consulted him about the franchise for Indians before it was granted, and last spring called him in for a discussion of housing on the Reserves.

His attitude has always been to cooperate with Governments, while pointing out further changes that are desirable.

He was summoned to England once to report to King George V on conditions among the Indians in Canada. At the time of Elizabeth II's coronation, he was awarded a Coronation medal. With a twinkle in his eye, he says it was because his birthday comes on the same date as the Queen's. In the same way he regards his D.D. degree from Union College in 1946 as a tribute to his race.

(*Continued on page* 26)

FOSTER HEWITT'S BOY BILL

By A. C. FORREST

Toronto Star Photo

Bill Hewitt and his famous father

AN elderly lady—in her eighties—in the far north of Saskatchewan said goodbye to her summer student minister when he was returning to the University of Toronto last September with the words: "I'd like to come to Toronto just once to see those Maple Leafs play in the Gardens. Then I think I'd die happy."

And a minister from Edmonton when asked if he had any suggestions for the church paper told the editor that he wished some time he would write something about the National Hockey League. "It would sure please the boys in our Sunday School." And when we spoke with a teen-ager in Bonavista, Newfoundland, about Toronto, the first question she asked was, "Why do you think the Leafs sold Lumley to Chicago?"

They are just a few of the estimated five and a half million Canadians who every Saturday night listen to Foster Hewitt's Imperial Oil broadcast over radio and T.V. of "Hockey Night in Canada." While it may seem strange to those completely uninterested in sports activities, it is one of the common denominators of the nation's life. They watch late at night on the east coast; they have to hurry up with the chores on Saskatchewan farms; but wherever the weekly sports event is heard, it is something which draws the families together in the living-room or kitchen, and is, perhaps too often, the subject of discussion in boys' Sunday School classes the next day.

While the come-back attempt of Teeder Kennedy, and the fortunes of Jean Beliveau are well known, it is probable that not many know that every night Foster Hewitt gives his play-by-play description his son Bill sits beside him ready to take over if the famous voice seizes up. With the exception of one winter, young Bill, aged 27 now, has been there every Saturday night since he was eight years old, 56 feet above the ice in the famous Gondola.

Although there have been Saturdays when his throat was so bad all day the doctor went along to the game with pills and sprays, Foster never missed a Saturday night broadcast in over 25 years. On two occasions, when attending the world championships in Krefeld in Germany in 1955, and Cortina, Italy, 1956, Bill took over. Many thought he did just about as well as his famous Dad, for their voices are similar and Bill has been announcing sports for many years.

He doesn't mind being told such things, either. He claims that his chief ambition in life is to be as good as his father. If pressed he might add that another ambition is that his son will be a hockey fan, and maybe an announcer, too.

At the moment, Bruce 3½ hasn't started to the Gondola but his father thinks he may have him at the rinkside pretty soon now. After all when he first started going to the Gardens he had to climb high up among the girders, go along a cat-walk with only a cable to hang to, and then climb down a narrow ladder to the broadcasting booth.

The Hewitts are a closely-knit family. Grandfather, W. A., still keen on sports activities at 81, was a famous sports editor for the Toronto *Star* and took young Foster along to all sorts of activities from an early age. Foster was a good athlete, specializing in boxing at the University, but since 1921 he has been an expert in sports broadcasting.

The Hewitts are Anglicans. Young Bruce is enrolled in St. Leonard's Anglican Sunday School, where he goes each Sunday. Bill when he is able to be home at bedtime likes to put junior to bed and listen to his prayers. He was taken aback slightly the night before Hallowe'en. At the dinner table the fact that he had a game to do the next night was discussed, and Bruce had been listening. At the end of his "Now I lay me . . ." the little lad added a final petition, "And who's going to take me out Hallowe'en?" His mother did. There is a little sister, Bonnie Joan, aged 2.

Bill leads a busy life as general manager of CKFH which Foster Hewitt started five years ago. He broadcasts a great many hockey games. He played himself, when he went to Upper Canada College. Used to play Saturday morning games, take his lunch with him and watch a double-header Junior game in the afternoon; hurry home for his supper, and then go with his father at night. He passed his exams, too. He also played football; was a 128-pound quarter-back. He is still not very big.

During the summers Bill worked at radio stations in Kenora and Owen Sound, and when he finished school he went to the radio station at Barrie in 1949 as sports director. That was the winter he missed being beside his father in the Gondola.

Bill admits that he is so busy he doesn't have as much time as he would like for community or public service activities. He and his father try to do their bit through the radio station by encouraging worthy causes. One interest is in conservation. While he likes to hunt and fish (and has an island in Lake Temagami) he is concerned about wildlife preservation and CKFH is used to stimulate interest in this field.

He and his father, although always very close, have different hobbies. One of Foster's hobbies is to cook. It's a family rite for the Hewitts to get together for Sunday dinner at the cottage on Lake Simcoe where Foster cooks thick steaks on an outdoor grill. Foster is a gardener, but hay fever makes him specialize in vegetables—not flowers.

We sat beside Bill one night in the Gondola, when Detroit eked out a win; in between periods he showed us pictures of his two youngsters, and explained the early set-up of the broadcasting booth. We had never been able to understand how so much could be seen of a game from so

(*Continued on page 25*)

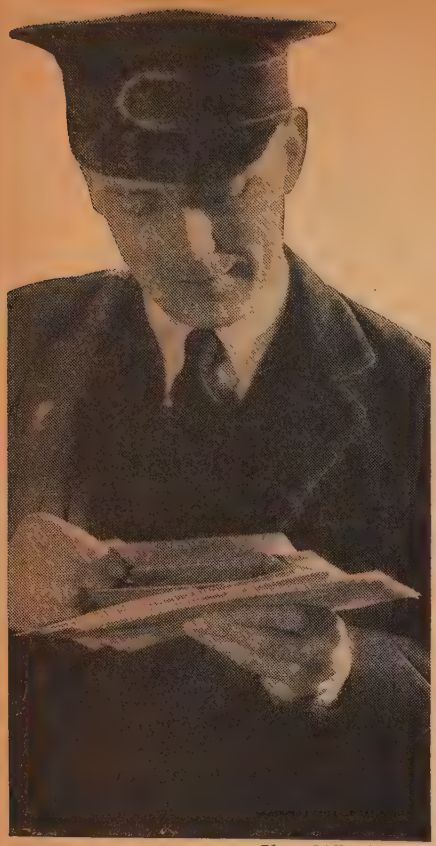

Photo Miller Services

LETTER FROM YUGOSLAVIA

. . . it bore a sketchy address and the English was poor . . . but it developed a bond of friendship between women of two continents

By VIOLET M. LAWTON
as told to Claire Martin

MANY of us have had in the course of our years, an experience beyond the reach of human understanding, and haunting because it cannot be explained by human reason. Often we call it "coincidence" but sometimes we catch a glimpse of a divine and guiding hand.

In the summer of nineteen hundred and fifty-one, my husband, a minister of The United Church of Canada, transferred from a northern mission in British Columbia, to the city of Rossland, a small community situated high in the Monashee range of British Columbia.

During our first summer in Rossland, a letter arrived one day bearing the postmark of Yugoslavia, and addressed only to "Church-Mission-Work, Rossland, British Columbia, Kanada, Canada." The postal clerk had placed the letter in our box with the word "Try" written on the envelope. The letter had crossed half of Europe, the Atlantic Ocean, and the entire North American continent to flutter before my fingers and apparently reach its questionable destination. I slit the envelope with much curiosity, and drew out the single typewritten sheet of delicate onion-skin paper.

"Dear Friends," it began. "You will surely be much surprised in getting this letter from a very distant place, and that from Yugoslavia. But as I suppose that there are friends all over the wide world, I picked out just your state, and just this town in order to make friends with you."

She explained in that charming, not quite correct English, which has been learned exclusively from books, and not in conversation, that she was a "lady school-teacher" in the town of Celji in Northern Yugoslavia. She pictured her town and state and then continued:

"We went through hard times during the war and there is nearly no family that would not have suffered from some horrors of warfare. There is not time and no opportunity to describe all the hardships, but it may do if I say that the wounds of the war cannot be healed in near future. There is shortage not only in food but also in all kinds of stuffs and dresses and all possible articles. Our innocent children have to accustom to this poor life and signs of poverty reflects on their tender features. Many a hard line and early seriousness can be found too frequently."

The letter concluded: "Thinking of your benevolency, I do not hesitate to ask you whether you would be good enough as to send us a little help, and that only old clothes and worn-out dresses that can be repaired here and divided among poor people and children. Everything is welcome, and nothing too bad as to be packed. We all will be too thankful." It was signed "Alexa Krusic."

After the summer recess when I read the letter to the Woman's Missionary Society of our church plans were made for collecting and sending a parcel of used clothing. Although some of the women were dubious, they felt it should be a venture in faith. Soon bundles of last year's coats and outmoded dresses were finding their way across the ocean to Celji and to Alexa Krusic.

The First Parcel

I mailed an Air Mail letter on Sept. 24, 1951, announcing the sending of the first parcel, and a reply was received October 21, 1951, in which Miss Krusic said: "Nobody can tell how glad I was when I received your dear letter of 24/9/51. Let me heartily thank you for your announced box with clothing. We wish in no way to make you expenses and we are asking you only for worn-out and used things you need no more. Nothing is too bad to be sent and all kind of articles are very welcome. Great need makes our people very economical, from two torn dresses our women make one and when this is worn out they finally make dresses for their children. We can give you nothing in return but we will pray to God for you. How marvellous God cares for His own who let us find so good a people as you are."

When sending each parcel, I sent a letter to Alexa Krusic, but more frequently in return came her beautiful letters. Soon "Dear Mrs. Lawton" became "Dear Violet" and "Dear Miss Krusic" was "Dear Alexa" to me and to the women who continued to send bundles to Yugoslavia.

Her letters were enchanting with sketches of Yugoslavian folk-lore and alive with current happenings in Celji, but always they were grateful letters, filled with thanks for our bundles of used clothing.

"When your card came, I was first about to write you of the joy you made with your gifts. From the big and small clothes you so kindly sent me, my sister and I made little parcels. It cost much consideration to put the right gift in the right hands. When the parcels were ready we invited some of the very poor people to a humble festivity. Imagine their surprise when they received so good and practical gifts. Their joy was immense.

When I gave one present to a little girl of seven years, she kissed me and said I may send the kiss to you. The older persons asked me with tearful eyes to thank you in their names. Of course I, too, was very happy. Still a week later the young and older people could not recover from their surprise, admiring the good quality and pretty fashion of the clothes.

"One woman who got some time ago a woollen dress from you said to me, 'Everytime I am putting on this dress I am thinking of our Canadian friends and saying in my heart God bless them all'."

Why Rossland?

I had been curious to know by what strange chance she had written to such an obscure Canadian town, but had been reluctant to ask her. However, I decided to do so and had the following reply:

"You ask me why I have addressed my first letter to Rossland. I had the intention to write you about this in earlier time, but I thought you would not believe it, for I think so often of this strange coincidence and am hard to believe it myself.

"After the war was over, our country was very poor. A worker's monthly wages reconed in your value are $60-80 and a man's suit costs $400-700, beside this the food is very dear—you see what the consequences of war are. Great masses of our people died of starvation, coldnesses and illnesses. The husband of my cousin told me that he was going on official business to a worker's home and found there a newborn child wrapped in newspaper, and this in winter-time. The whole house could not afford a sheet or blanket or other piece of stuff. I heard and saw much of this misery and thought and thought how to soften it. One person cannot do much, but one can do something. I heartily wanted to help the poorest without knowing how to do it, so I prayed. One day I had a strange dream. I stood in our kitchen and washed the dishes as the postman came and handed me some letters. Opening the first letter, I saw on the right side a printed address but the upper part was printed in so little letters that I could not decipher them. Below them stood in large letters 'Church Mission, Rossland.' Waking up, these words danced before my eyes and I told the dream to my sister. Neither she nor I heard or knew of the existence of the town of Rossland, and though we talked a while about the strange dream neither of us gave it great importance.

"Days passed. I worked as usually but the enigmatic three words returned everytime to my mind. How could I dream of Rossland, a name I had never heard or read and so unknown to me? Being quite sure that it meant some town, I decided to search it. As 'Church Mission' are English words, I concluded that Rossland would be a locality in an English speaking country. So I took maps of England, Africa,

(*Continued on page 26*)

By E. ALLISTER KIRKER*

EUROPE TODAY

NO ONE can spend an extended period of time in Europe these days without coming into contact with some of the hundreds of thousands of refugees who have fled from Eastern Europe in recent years. Their stories are very similar. All tell of a life which is being slowly strangled at its very roots. Only the Church has been able to bridge the gap between East and West Germany.

On the surface, life in the Eastern Zone of Germany is normal. People go to work, they drive cars, they play football, they laugh and sing, they go shopping. But a shopping expedition soon reveals extremely high prices, goods of inferior quality and acute shortages. For months, sugar, butter and margarine are not available over and above the small ration allotted. Because of faulty distribution whole districts have gone without flour and hence without bread for days on end.

What makes life almost unbearable, however, is the thought-control imposed by the state. Picture your eight-year-old child coming home from school and asking, "Daddy, what am I to do? My homework for tonight is an essay on 'Bulganin, the best friend of the German people'." Or imagine yourself as a factory worker or university student called upon to sign a resolution which possibly is a protest against the execution of Ethel and Julius Rosenberg, and although you have no objective information about this case, you are virtually forced to sign, knowing the consequences for your career if you refuse. Or again, suppose that two men come to your door and present you with a list which includes your name and address and ask you to sign a petition which states that the Western powers should destroy their atomic weapons or that the Adenauer government should be overthrown. What would *you* do? Many, of course, sign out of fear. All have learned to tell untruths without blushing.

What about the Church in all of this?

Of East Germany's population of eighteen million, eighty-two per cent. belong to the Protestant Church. Yet most of these people are also enrolled in one or other of the numerous Communist trade unions, youth clubs or women's groups. This means that such people endorse two contradictory creeds. For instance, they accept God as Creator, yet they also agree that the world evolved out of itself; the first by way of Christian convention, the second out of fear. Strictly speaking, no Christian should belong to a Communist organization. But what does one do in the actual situation? To refuse to join these mass groups would mean that no Christian could be a factory worker. Indeed, the only way out would be to flee to the West. Or should the Christian seek to win Communists to Christ, within these organizations? This seldom happens. Instead most people try to serve two masters and suffer from having to do so.

In such situations, ministers find it virtually impossible to give ethical or moral admonition to their people because they are not forced to live by this "double standard." Some conception of their dilemma is seen in the ever-recurring question put to them by teen-agers: "Is it a sin to belong to the F.D.J. (Communist youth organization)?"

Although some despair and lose faith under such pressure of the state, many people, particularly youth, stand by their witnesses to Christ. Teachers, students and nurses prefer to be thrown out of their institutions rather than support Marxism. They have little hope of jobs in East Germany but they trust God to take care of them. Their witness strengthens others.

In 1952 and early 1953 the Church was subjected to open persecution. Ministers and active laymen were detained, cross-examined and frequently thrown into prison. Then in June 1953 the Communist state proclaimed its "New Course," released its prisoners and allowed the students to return to school. Today the weapons employed in the struggle are more subtle. The Church is seldom granted paper for publications or a license to print. Mid-week religious gatherings may be held only on church property. Even there the programme must be limited to Bible Study and hymn-singing. Frequently Sunday finds the Communists holding youth rallies, or trade union gatherings at which attendance is compulsory. While the state does not molest the clergy, even granting them some measure of freedom, the attempt is made to render their work ineffective, through isolation. Like Shakespeare's clowns, they are granted freedom of speech "but they are not taken seriously." The result is a discouragement and sense of frustration which leads to inner disintegration. Yet there has not been the same split in the German Church as under Hitler. Only a few clerics have become collaborators, the so-called "ministers of peace." No one, Christian or Communist, pays much attention to them.

While the ever-present temptation is to join the multitudes fleeing to the West, most pastors, like true shepherds, choose to remain with their flocks. Otherwise, an already acute shortage of clergy would be worsened. Presently, most of the ministers are over fifty years of age, a large percentage of the younger men having lost their lives during the war. On the average, about sixty-five pastors in each of the eight Landeskirchen or "territorial churches" of East Germany resign each year because of illness or advancing years. Only about half of them are replaced annually with new ordinands. The result is an ever-increasing burden on those who are left. Often one pastor has the care of eight to ten thousand parishioners. Unless the situation improves within a few years, this will lead to the collapse of traditional parish work.

In all of this, the Church is fully aware of the threat to her existence. But she does not answer hatred with hatred. Indeed, remembering St. Paul's attitude toward the Roman Empire, she recognizes the state as a ruling power ordained by God. Only the Church has maintained organizational unity and contacts across the borders. This is the great significance of the Church in Germany today: she alone is able to bridge the gap between East and West.

*Minister at Seven Islands, Que.

Free food, movies, vaudeville entertainers, sensational topics, old-fashioned Gospel singing, debates, forums, giant-sized ads in the newspapers – all these are being tried, but "The Observer" still asks . . .

WHAT ABOUT THAT EVENING SERVICE

Part 1

ACROSS Canada more and more of the A.M. services are packed and more of the evening services are being deserted. Uptown, out in suburbia, and even in the towns and villages 11 A.M. crowds are overflowing into two and even three services. Evening services have been folded up; or ministers are breaking their hearts, and nagging at their people, dressing up new methods in order to keep the doors open.

Many choirs, who have long complained that there were more in the loft than in the pews, have resigned from 7 P.M. singing. Ministers have resorted to movies, firesides, topical preaching, forums, series of sermons, practical problems, solid doctrinal preaching, but still many preach to empty pews.

Here and there are churches which are packed at 7.00 or 7.30 P.M. The worshippers may not be members of the congregation and may be comprised of non-church people, those who follow the crowds, visitors from other churches, and lonely folk from the streets, Christians seeking a more relevant message, regular morning worshippers out sermon-tasting in the evening — and others.

Timothy Eaton Memorial, Toronto, is filled largely with young people. St. James, Montreal, under the colourful preaching of Norman Rawson, is attracting back a growing congregation which once reached 3,000 under the late Lloyd Douglas. It was once said, in exaggeration, that you could safely shoot a shot-gun at the evening congregation in Metropolitan, London; under George Goth the crowds came back again. Central, Calgary, packs them into the galleries; McDougall, Edmonton, which was once destined to be closed, has 1,200 to 1,500 and more on Sunday nights; St. Andrew's - Wesley, Vancouver, attracts hundreds to hear Robert Cunningham.

But in Canada's fastest-growing suburbs new churches will without hesitation adopt a two-morning formula and be through for the day at noon. From Burlington to Lakeview in one of the most rapidly developing areas in Canada only one or two United Churches of many bother with an evening service. Many have youth activities, Y.P.U. meetings, and Bible study.

It's a trend. To know its direction all we have to do is study what happened in the U.S.A. twenty-five years ago.

The Observer has asked a number of ministers, who have been successful with their Sunday evening services, to comment. One minister, who has been successful in attracting large evening crowds, says:

"Some of our churches have a tradition as preaching centres and when an imaginative type of preacher is called to that kind of a pulpit, there is usually success.

"The evening service, in most cases, should be very different from the morning service. At night when you must draw from a whole city, it has to be different. Start with an enthusiastic evangelistic song service and combine it with controversial preaching. Humour and rapport between congregation and minister are important.

"It seems that the preachers who are having a successful evening service are gifted — sometimes unusual — personalities. They are able to communicate in a popular way some of the basic facts of the Gospel and to relate them imaginatively to our 20th century conditions. These preachers are different from one another and they are much different from the average type of preacher. These men are capable of letting their personalities 'go' in spite of the criticism they may receive from their brethren.

"The suburban churches rather than worry about the evening services should devote their energies toward Bible Study and Youth programmes. The community church has never been an evening preaching centre and there is very little use in ministers trying to make it so, in a time when it is so difficult to maintain the evening services even in the downtown centres.

Dr. C. Andrew Lawson of the 3,289-member Timothy Eaton Memorial Church, Toronto, Canada's largest United Church, says:

"People who attend church services Sunday evenings are not primarily interested in entertainment. They can get that elsewhere. Any radio comedian or television clown can outdo the minister in this regard. The people who attend church Sunday evenings do not attend out of habit, as do many who are always present at the morning service. The habit of Sunday evening church attendance has not been developed for some years. Those who attend do so with the full knowledge that they can get better entertainment elsewhere and that the pull is definitely away from the church on Sunday evenings. Why do they attend? I believe they do so because they earnestly believe that the truths of the Christian religion can be of help to them.

"This gives the minister a magnificent opportunity to do two things: First, to teach the great doctrines of the Christian church. Sunday evening congregations are seeking light on some of life's problems. They want the minister to tackle some of the big questions which have been bothering them: for example, what is God like? What is the Grace of God? to explain the meaning of the Trinity, the Incarnation, the Divinity of Christ, the Kingdom of God; to explain how a man can be a Christian in secular society, how he can develop a devotional life in the materialistic environment in which he lives, etc., etc. The Sunday evening congregation is seeking the answer to these and other questions.

"The second great opportunity the evening service presents is to evangelize. Evening congregations are usually made up of two groups. Those who have been in the church for some time and are consciously seeking to deepen their spiritual lives and those who are not members of the church but who, in spite of other allurements, come to church because they have a feeling that perhaps the Christian religion is the answer to their needs and the needs of the world.

"A large proportion of these people are young. They are intelligent, well educated and serious minded, but very often without much religious background. Many of them have grown up in homes where the religious environment left much to be desired. Many of them never attended Sunday School for any extended period. They are interested but not religiously literate. What an opportunity for evangelism.

"It goes almost without saying that if the Sunday evening sermon is to be effective as an instrument of teaching and evangelism, the message must be made understandable to the congregation. It is not easy to present the truths of the Christian religion in everyday language but Jesus was able to do it. He talked about the basic truths of life in language even children could understand. However deep the subject he was discussing, no one afterward had any doubts as to what he had been talking about.

"If the sermon is to be effective in winning people to Christ, it must be related in a very definite way to the everyday problems of the listener so that he will be left in no quandary as to what the Gospel can do for him.

"At each service the opportunity should be given for people to dedicate their lives to Christ. In some churches a public invitation is given. The writer has had more success with decision cards in the pews. Whatever the method used, the opportunity should be presented for decision. Great and Holy moments come to people in church services and these moments should not be allowed to pass.

"No doubt the evening service is having a difficult time, but before it is discarded completely an attempt should be made to use it as a means of teaching and evangelism."

The Rev. George Goth, minister of Metropolitan Church, London, says:

The Sunday evening service has become the thorn-in-the-flesh for many ministers and congregations. The coming of television has accentuated a problem which was causing considerable concern. There are several attitudes which may be taken towards the evening service. One can pretend that it doesn't matter, turn it over to the assistant minister, and seek refuge in the thought that he has to prostitute the gospel to get a successful evening congregation. Others pray that in the fullness of time, like many American churches, the evening service will be withdrawn. Then there are those spell-binders, who, by very dramatic and unusual methods, can attract the curious and the adventurous. This latter effort is not likely to be permanent. The minister who has this sort of temporary success is likely to want a move in five or six years. There is a small repertoire for this sort of preaching—boy meets girl—the faith of a protestant, and the technique of relaxation and comfortable living. None of the above methods will build a strong evening congregation over the years.

What then can we do? I believe that in many churches the evening congregation can be the most exciting and challenging of the day. The Christian should be challenged by a difficult situation. The evening service is the place where the minister can use his imagination. I do want to add, that in my judgment and experience, the evening service should be part of the total preaching programme. Perhaps the reader will not accuse me of boasting if I refer to our programme in Metropolitan Church, London. There are three Sunday services. One is at 10 A.M., which I call The Bible Hour. This is a half-hour service and the preaching is expository. One book of the Bible is taken for a season and its origin, significance, and spiritual values are explained. This service has proved to be very useful.

Then there is the regular 11 o'clock service. The sermons are topical and Biblical. I do not believe that the evening service need in any way duplicate what is done in the morning. This is the time to relate the Gospel truth to the concrete situations of our era. The minister says with Paul: "All things are mine." He can draw upon literature, history, the drama, psychology, and above all, the mood of this generation, to relate the Gospel to the needs of the individual and the hour. Here, for instance, are some of the series that have been found stimulating for myself and interesting to large congregations: Christianity and the World Revolution; Christ and the Drama; The Religions of Mankind; The Faith of a Protestant; Great Books in My Life; Adventures in Understanding, and Guide Posts for Triumphant Living. These sermons can be timely, relevant, and just as spiritual as the morning sermons.

Our evening service is tied in with a Fireside Hour and the Junior Y.P.U. They meet after the service and frequently their programme centres around the sermon topic.

To sum up let me say that the Sunday services are not hit-and-miss affairs. They are inter-related. Each service supplements the others. After eight years in a downtown church, I can say that the evening service need not be written off. Students, strangers, tired, lonely folk in our large cities, and the modern skeptic are looking for a warm, vital approach to the great issues of the age. Many come, perhaps to see what is going on, and they remain to pray. The Sunday evening hour intrigues and challenges me. Not everyone wants to watch Ed Sullivan. There are thousands in our cities who are looking for meaning, understanding, and insight into the events and experiences of the human situation. By preaching the whole gospel a minister can help people to find salvation in its fullest sense. ●

Rev. J. A. Davidson

Rev. E. G. Smith

Mrs. G. Carder

Rev. K. J. Beaton

• Occupational Ailments • Take Three Steps

Ad Lib

By J. A. DAVIDSON

UNTIL recently the medical people have not given much attention to occupational ailments peculiar to the clergy. But work is now being done in this interesting field, and already some of the findings are proving to be of considerable importance. For the benefit of readers of this paper who do not have access to the learned journals in which these findings are published I am pleased to present here a few brief notes on some of the more common of the specifically ministerial afflictions.

1. *The Dick-Gestetner Syndrome.* Research is still in its early stages, but has already established that there is a rather complex pattern of symptoms which includes ink-poisoning, hands blistered from constant cranking, and twitching of the eyes caused by watching hundreds and hundreds of sheets of white paper flit by. This is often accompanied by mucilage-induced toxic inflammation of the mouth, and, sometimes, by stamp-licker's tongue.

2. *Theologian's Strabismus* (or *Squint*). This is quite common among students of the works of Karl Barth, and is the result of reading footnotes in the volumes of *Church Dogmatics*. Another form is sometimes called *Liturgiologist's Squint,* and it comes from too much reading of italicized rubrics in old editions of prayer-books.

3. *Parson's Red-face.* This ailment is the result of the constant wearing of a clerical collar half-a-size too small (and not from secret tippling, as some cynics have suggested.)

4. *Shrader's Neurasthenia.* A state of listlessness and apathy, accompanied by mild self-pity, brought on by prolonged meditation on Wesley Shrader's article on "Why Ministers Are Breaking Down" (published last year in *Life,* and reprinted in *Reader's Digest*).

5. *The Mark Tapley Neurosis.* A strange state of persistent and sometimes violent jolliness, marked by much unprovoked smiling (often with dental display worthy of a TV "personality"), incessant offers to shake hands, and a great deal of back-patting and, with small children, head-stroking. In the early stages treatment is relatively simple, and consists simply in practising deliberate grumpiness for an hour each day. (That this neurosis is in some cases merely a public manifestation is vouched for by evidence given by the wives of some patients.)

6. *The Schlegenheimer Compulsion.* This is similar to *Bureaucrat's Compulsion,* which drives its victims to speak and write in gobbeldygook. This affliction is marked by the frequent use in the pulpit of terms such as "eschatology," "pragmatic," "Pentateuch," "ontological," "existential," and so forth. Some victims of this compulsion also suffer from the quaint delusion that to be unintelligible in the pulpit is to maintain the prestige of the ministry.

7. *Saturday-night Thumb* is of great interest to investigators, combining as it does a physical symptom with a related emotional concommitant. The physical symptom is a calloused thumb, the result of spending every Saturday night feverishly thumbing through back numbers of *Pulpit Digest,* old issues of *Doran's Minister's Manual,* and volumes of the sermons of Clovis Chappel. The emotional concommitant is what one student has called "the nothing-to-preach jitters."

Come—Abide—Go

By E. GILMOUR SMITH

Matt. 11: 28-30: Come unto me
John 15: Abide in me
Matt. 28: 18: Go ye into all the world

THESE three words suggest the balance which should be in every Christian life. An undue emphasis on one or neglect of another means that we are missing an element which ought to be present. Christian life begins when response is made to the invitation of Jesus "Come unto me." There must be a sincere desire to turn from the world to God, from sin to righteousness, and from self-will to surrender. We come to Jesus because we have found in Him the One who gives fullness of life. As the Son of God He brings assurance of human life linked with the divine; for He is the Bread of Life which feeds the soul of man; He is the Water of Life which so fulfils the deepest longings of the heart that a man who drinks of the living water will never again thirst.

Rev. George MacLeod of Iona urges, "Worship of God must precede service of man." For worship is the root and fountain head of human service. In our communities there are many service organizations which seek to minister to various human needs. The spirit that motivates them may seem to be secular because it has no official connection with the Christian Church. But as a matter of fact this desire to serve exists only under the quickening impulse of religion.

When we respond to the word, "Come" it means that we step over the threshold into the Christian life. That is a great and important decision. After that beginning we needs must obey the second command. "Abide." Spiritual life needs nourishment. and it needs growth. As the branch abides in the vine, so must the Christian continually draw refreshment and strength from Christ. Our effectiveness as servants of the Kingdom depends largely on this.

Now we move on to the third word, "Go." Having crossed the threshold into the Kingdom, and having allowed Christ to dwell in our hearts with all fullness of his Holy Spirit, we must always be alert and willing to go forth as ambassadors.

These three steps, Come — Abide — Go, are closely linked. Of what avail to come to Christ if we stop where we have started, and fail to grow in our spiritual life, or to respond to opportunities of service for God and man? On the other hand, how vain it is to offer ourselves for his service if we have failed to abide in Him. Going out to teach others is of little use if we have neglected to nourish our own spiritual life. What we can give depends on what we have received. An impoverished, starved soul has no overflow for other needy brethren. Having come, let us abide, and after abiding in Christ, let us gladly consecrate ourselves as servants of the Kingdom of God.

Are Church Folk Dull?

By GENEVIEVE CARDER

AT a meeting where the problem of enlisting the unchurched was under discussion, an earnest church member was heard to remark somewhat wistfully, "Why are we so uninteresting to the uninterested?"

One evening last fall I sat in one of the spacious rooms of our new United Church Training School and listened to a clever presentation of summer field work by the second year students. These talented, attractive young women described with

• Unanswered Question

enthusiasm their summer contacts with the people of the church.

Some had been student preachers among the farmers of the western provinces, several had gone from door to door on surveys in new housing areas, one had worked among the teen-agers of the Maritimes, two others had assisted in leadership training among the leaders of younger groups in Ontario. Differing considerably in experiences and impressions, all were agreed on one point—that the people of the church are rather wonderful, that to know them is to appreciate them increasingly. Uninteresting? The word was completely foreign to the findings of these keen observers

Their vivid presentation recalled to the minds of most of us "the people of the church" as we have known them. I thought of the women of the churches, coming from all walks of life, with all sorts of educational backgrounds. With varied talents and abilities, and varying degrees of consecration and enthusiasm, they serve in inconvenient church kitchens; they bring warmth and hominess to bare church basements with their meetings and teas; they arrange the flowers from their gardens to beautify well-loved sanctuaries; they confer in dignified board rooms.

I thought of the men of the churches, representing every trade, calling and profession; men whose volunteer labour has built and kept in repair countless manses and houses of worship; men who spend hours in board meetings after their day's work is done; men whose encouragement and good fellowship very truly uphold the right hands of the men in the pulpits. I saw in my mind's eye a slender teen-age figure, silhouetted against a sunset sky as he led others of his age in worship — a living symbol of the youth of our churches, whose abundant energy and high ideals assure us that the future is in good hands. Uninteresting? There could not possibly be a more inappropriate word.

Yet many of our neighbours do find the churches uninteresting. And it is possible that the fault does not lie entirely on one side. The comment has been made that church folk are inclined to "knock on a door where man no longer lives."

There are many circumstances that make home situations differ from the norm and all of them may affect the family's attitude to the church. Are we quick to alter some of our church activities to enfold these different families or do we carry on as if all were alike?

The world has become very small these past few years. Many of our neighbours know intimately countries and customs that are strange to us. Do we offend them by referring to "the foreign element" or "heathen lands"? Are we ever guilty of confusing our own prejudices with the essentials of Christian character, or of judging our neighbours more severely than we ourselves would care to be judged?

Does the stranger come and go, unknown and unwelcomed, where we worship? It may well be that the answers to questions such as these contain in part the answer to our original question.

I once heard a soft-spoken, eloquent man of God from the southern States say this, "The world can be very heedless, very careless. But when the world sees a man or woman living a Christ-like life, it says in spite of itself, "Well, stand still and look at that!" I wonder if herein does not lie the complete answer.

• Teevee or Not Teevee?

TV: Bane or Blessing

By KENNETH J. BEATON

THERE are a few people who will not have a television set in their home. Some really can't afford it, but most belong either to the intellectual highbrows who despise TV as a medium of education, or to religious fanatics who think all entertainment is of the devil.

Church people are also divided into two groups. A few act as if TV is the final answer to all our public relations problems, superseding both the press and radio and the Church should major in it, gathering into her orbit the highest trained script writers, technicians and producers. A much larger number would have the Church stay out of the TV field. It's too costly. The Church will never have that kind of money. They read about Mary Martin getting $100,000 for one presentation of Peter Pan, or Frank Sinatra receiving $40.000 and a new Cadillac for one appearance, and they throw up their hands. A much larger number are sensitive about having a religious programme sandwiched in between Father Knows Best and the Ed. Sullivan show, or between Larry Henderson with the news and Wayne and Shuster with their cargo of nonsense. It's *infra dig*, they say. It's just not good enough. We don't belong in that kind of company.

So—the children are to be left to artists like the Lone Ranger and Wild Bill Hickok and the adults to cigarette factories, motor car manufacturers and the breweries. If that seems an exaggeration just monitor the TV programmes on your local station for a week and see. It's high time the Church wakened up to the potentiality of this new God-given medium of mass communication. Here we have press and radio, motion pictures and theatre, opera house and concert hall—yes and the pulpit too, all in one package.

The Church did not take this "hands off" attitude at the time of the invention of printing. The first book printed from movable type was the Bible and it is still the world's best seller, in spite of the flood of printed matter rolling from rotary presses. The response to the use of motion pictures was slower, but today pictures on religious themes financed by the Church are numerous and technically good. We're behind in the use of radio but it's not too late. Radio is making a wonderful comeback after a temporary eclipse by TV. For news, orchestra and choir music, story-telling and other features, radio is tops. Some progress has been made in training ministers for radio work, but in every other area in the country except the Church, broadcasting is a lay function. It should be with us, too. What should we do next?

1. Take note of the fact that the sale of TV sets still continues. In Canada, in C.B.C. territory, coverage is approaching saturation. Even in the British Isles, with all the austerity, sales are increasing.

2. The per capita cost is low. Peter Pan was watched by 50,000,000 people. One of our ministers in the Maritimes reaches more people every week with his TV programme than he preaches to in a year in his church. One of our Ontario preachers is listened to every Sunday in his two congregations by 150 people. The station says an average of 150,000 listen to him on TV three times a week.

3. The Church in its history and programme has the material out of which great TV programmes are made. The Salvation Army (more power to them) realizes this and is capitalizing on it. So do the Christian Scientists, Latter Day Saints, Seventh Day Adventists and many others. What's wrong with the United Church?

(*Continued on page 25*)

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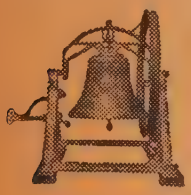

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Devotions By PETER GORDON WHITE

Love of God and Neighbour

IN the language of Christianity love of God and neighbour is both "law" and "gospel"; it is both the requirements laid on man by the Determiner of all things and the gift given, albeit in incompleteness, by the self-giving of the Beloved. It is the demand inscribed into infinitely aspiring human nature by the Creator; its perversion in idolatry, hostility and self-centredness is the heart of man's tragedy; its reconstruction, redirection and empowerment is redemption from evil.

Love of God and neighbour is the gift given through Jesus Christ by the demonstration in incarnation, words, deeds, death and resurrection that God is love — a demonstration we but poorly apprehend yet sufficiently discern to be moved to a faltering response of reciprocal love.

The purpose of the gospel is not simply that we should believe in the love of God; it is that we should love him and neighbour.

Faith in God's love toward man *is perfected in man's love* to God and neighbour.

We love in incompleteness, not as redeemed but in the time of redemption, not in attainment but in hope. Through Jesus Christ we receive enough faith in God's love toward us to see at least the need for and the possibility of a responsive love on our part. We know enough of the possibility of love to God on our part to long for its perfection; we see enough of the reality of God's love toward us and neighbour to hope for its full revelation and so for our full response.

—*H. Richard Niebuhr*

Not a Tragedy

AS HE who would rescue men from drowning must enter the water, as one who would rescue buried miners must enter the mine, as those who discovered the way of preventing yellow fever had to submit to the conditions which bring yellow fever, so he who would save men from the effects of their yielding to the backward pull of outgrown good, from the suffering and death which are the outcome of maladjustment to forces which otherwise bring happiness and life, must submit to the conditions, and show the validity of his method in his own experience.

From this point of view the death of Jesus is to be interpreted in the same spirit as that in which orthodox Christianity always has interpreted it — as something other than a misfortune and a tragedy or even as an example of devotion to an ideal. It was an element in his work as savior. Whether described as a ransom or satisfaction or as an experimental test, it has its value not in its tragedy but in its outcome.—*Shailer Mathews*

Bible Readings

Feb. 1. A Question of Loyalty....Matt. 10: 34, 39
Feb. 2. A Sure Reward .....Matt. 10: 40-42
Feb. 3. Rest After Labour.....Mark 6: 30-34

The Warning and Invitation of Jesus. Matt. 11—12

Feb. 4. Let the Record Speak.....Matt. 11: 1-6
Feb. 5. This Generation ....Matt. 11: 11-19
Feb. 6. What Is Lawful?.....Matt. 12: 1-8
Feb. 7. Of More Value Than Sheep .....Matt. 12: 9-14
Feb. 8. "Behold My Servant"....Matt. 12: 15-21
Feb. 9. Who Can He Be?.....Matt. 12: 22-32
Feb. 10. The Final Accounting....Matt. 12: 33-45

Parables of the Kingdom. Matthew 13

Feb. 11. Why Parables?..... Matt. 13: 1-13
Feb. 12. The Sower .....Matt. 13: 18-23
Feb. 13. Weeds in the Wheat.....Matt. 13: 24-30
Feb. 14. Jesus Interprets.....Matt. 13: 36-43

Use of Money

JOHN RUSKIN pointed out long ago that the two most intense of all the parables, the two which lead the rest in love and in terror (the story of the prodigal and the story of Dives) relate to the management of riches as indicative of the state of a man's inner self.

"Have you observed that all Christ's main teachings by direct order, by earnest parable, and by his own permanent emotion, regard the use and misuse of money? We might have thought, if we had been asked what a divine teacher was most likely to teach, that he would have left inferior persons to give directions about money; and himself spoken only concerning faith and love and the discipline of the passions, and the guilt of the crimes of soul against soul. But not so. . . The practical order given to the only seeker of advice, of whom it is recorded that Christ 'loved him,' is briefly about his property. 'Sell that thou hast'."

Broken Things

Life is made of broken things;
Rifted rocks and twisted streams,
Shattered hopes and fortunes spent,
Empty hearts and broken dreams.
Life is built on broken things—
The tattered soul, the bended knee;
And temples rise where fallen men
Have turned their loss to victory.

—*Frank H. Keith*

Prayer

BLESSED GOD, we have looked into the worn faces of men, into the eyes of those who love us, and now we look for the face of the Son of Man, that we may rest. We have seen the end of all perfection; show to us now the glory of the cross, where failure becomes victory, and the bitterness of sin dissolves in tears of penitence. Call us from all that distracts; gather us into the quiet of Thy love; meet with us, O Father, for we seek Thy face. Amen.

The Late Mrs. G. Ernest Forbes, LL.D., former President of the Dominion Board, Woman's Missionary Society

r. Jean Gordon Forbes, wife of the Rev. G. Ernest Forbes, died in onto, January 9, 1957. Much of her able contribution to the United rch was rendered through the man's Missionary Society. She was sident of the Dominion Board 5-39; Editor of "The Missionary nthly" from 1943-46; and in 1952 book, "Wide Windows," the official ory of the Woman's Missionary iety, was published. From 1941-43 was Vice-Chairman of the War ings Campaign, and was largely rumental in its success. In 1954 ing the sessions of General Council Sackville, N.B., which she attended a Commissioner, Mount Allison versity conferred upon this daughter of the Maritimes the honorary degree of Doctor of Laws in recognition of her outstanding service to the Church.

The funeral service was held in Westminster Church, Weston, Ont., where her husband had been minister for many years. Dr. Forbes is survived by three daughters and one son.

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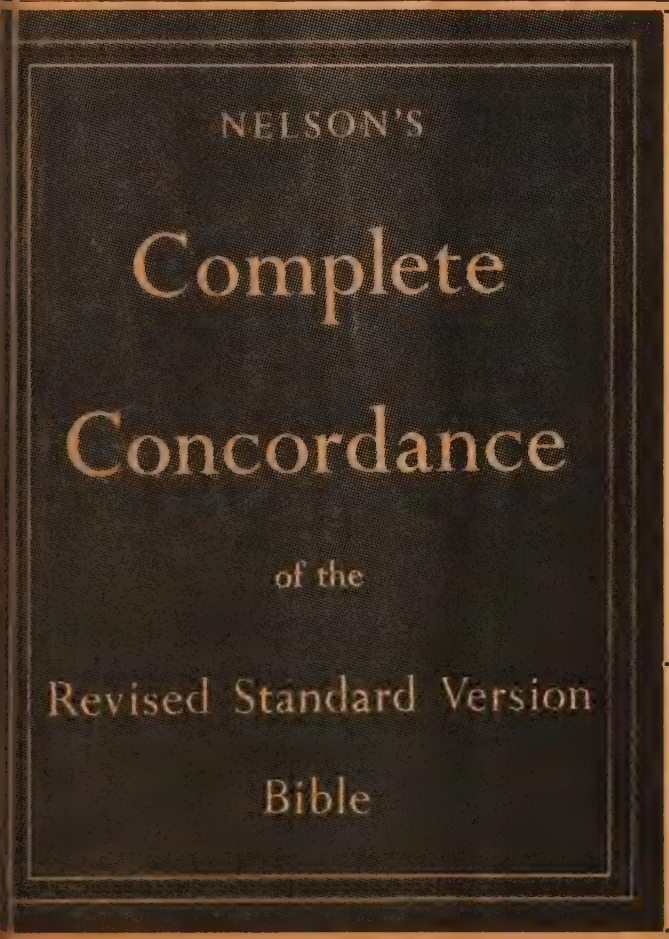

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Do you think it right for the ushers to carry the offering directly out of the church so that they may count it during the sermon?

A. We have heard of no one who approves this custom except ushers, who either don't like sermons, or hate being late for dinner. We believe it should not be counted during the time set aside for common worship.

Q. Do you think a church sanctuary should be used for social activities?

A. This question has been asked frequently, so we have asked Dr. Arthur Reynolds to comment at greater length. His answer will be found in this issue.

Q. What does it cost per year to attend the United Church Training School, fees, and residence?

A. There are no fees. About $550 covers residence cost and incidental expenses.
Occasional students pay a small fee adjustable to number of subjects taken.

Q. Are solos such as "O Promise Me," "Because" and "I Love You Truly" considered in good taste for weddings?

A. Not for the religious part of the wedding.

Q. Has the United Church an official position on cremation?

A. The recent General Council received a report from the Committee on Christian Faith which indicated no essential difference between burial on land, or sea, or cremation.

Q. Is there an inscription suitable for a Communion Table, other than "In Remembrance of Me"? If so, what is it?

A. We prefer no inscription at all. But we assume that other suitable Scriptural texts might be found.

Q. Shouldn't a minister ask for a change of pastoral relations if the majority of his members stay away from church services?

A. Well, it's an idea.

Q. Why is it not boldly preached that "modernism," as some people think of it, is 25 years out-of-date, and that the theology of the United Church is Bible-based and Christ-centred?

A. It should be.

Q. On a two-point charge, re change of pastoral relations:
If a charge desires a change in pastoral relations exactly who, or what body makes the request and when?

A. A meeting of the Pastoral Charge must be called after announcement on two successive Sundays, the object of the meeting being specified. Should the Pastoral Charge by a majority vote request the change, its Official Board must notify the Settlement Committee in writing through the Presbytery to which it belongs, at least thirty days before the annual meeting of the Conference Settlement Committee. It must notify the minister in writing at the same time.

Q. Has the United Church an official position for or against the policy of holding a public dance on church premises in order to raise money?

A. The Board of Evangelism and Social Service in 1952 passed a resolution saying this: "Where dancing is permitted on church premises we suggest that Churches refrain from using such entertainment for money-raising purposes, exercise great care in the employment of professional dance bands and reserve this activity for recreational purposes only." See *Man's Plight and God's Power*, page 55.

Q. Does the United Church still claim that smoking is not a moral issue?

A. The Fifteenth General Council said it wasn't. The Seventeenth General Council agreed to have the matter studied again, and have literature issued on the subject.

Q. What is the "Usage" of the United Church banns of marriage?

A. Customs vary according to the Marriage Acts in different provinces. The form of publishing is in the *Book of Common Order*. In an Anglican Church banns are published three times according to English custom. In some provinces at least, once is all that is required by law. We note some United Churches do so once; others, three times.

The Music Makers

By FREDERICK J. HORWOOD

THE Music Makers' Circle is seven years old. In January 1950, nine little ids who played good music and helped make other people happy, asked me if might become a special group and call rselves the Music Makers' Circle. This did on February 1. We made six good tes for living. I became their leader and ey called me Uncle Fred. Now we have 0 members. Last year I received and swered 1,157 letters, so I suppose I am e secretary, too. We have no money so don't need a treasurer.

Since parents read our column they ght like to know more about us. There e 37 chains of pen-pals linking together ung people from every province of nada. 17 of our first members are arried, and among them they have 40 all children who will become the second neration of Music Makers. We have four aduate nurses and nine more in training; qualified school-teachers and 18 in achers' colleges; 20 others are in univer-y, one or two of them with thoughts of tering the ministry. 12 Music Makers e church organists, 22 are pianists for nday schools or junior church, and 95 ach tiny tots every Sunday morning. bout 200 sing in junior choirs and 60 of ese have distinguished themselves at usic festivals. There are 12 C.G.I.T. aders, 10 camp counsellors, and 20 who e able to speak to young people's groups. ne of our girls of seventeen years has ready preached two sermons in her home urch, and like several others she directs ays for girls and boys. We have 22 high hool pianists, and 10 who are top students their respective classes. 15 are graduates a conservatory of music and several hers will soon become bachelors of music university. There are over 30 homes here parents and other members follow e Music Maker pledge, and at least three igh schools with a distinctive standard of ehaviour because of the attendance of everal members of our Circle.

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FOR GIRLS AND BOYS UNDER 18

. I will be loyal to my God, my parents, my teachers, and my friends.
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. I will try to learn something new and useful each week.
. I will do something helpful for someone else every day.
. I may become very busy, but I will not complain of being tired.
. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me letter telling me your name and address, your ge and your birthday, and anything interesting bout yourself. I should like to have a snapshot f yourself if you have one. You will receive a ertificate with our pledge on it. Address your etters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

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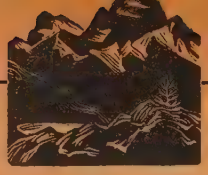

Books for Lent and Easter

THEY MET AT CALVARY

This British book is the Abingdon 1957 Lenten Book

By W. E. Sangster. It consists of eight penetrating chapters on those who knew Jesus at the Crucifixion. $1.25

THE SAVING PERSON

The Harper Book for Lent, 1957

By Angus Dun, Bishop of Washington, D.C. Based on the Lyman Beecher Lectures, Yale Divinity School, this freshens the Easter theme. $2.00

SEVEN DAYS AND THE SEVEN WORDS

By C. H. Dickinson. Devotional meditations on the last week of the life of Our Lord. "Highly recommended."—*The Montreal Gazette.* Cloth, $2.00; paper, $1.50

CONSIDER HIM

By Olive Wyon. Three meditations on the Passion Story. "Lent is an opportunity to examine the direction of our lives."—*The Author.* 75 cents

FACES ABOUT OUR LORD

By Owen G. Barrow. Character sketches of those who were about Christ at the Nativity and Crucifixion. "Makes Biblical characters come alive."—Rt. Rev. F. H. Wilkinson, D.D., Bishop of Toronto. $1.50

CHRIST SPEAKS FROM THE CROSS

By Gardiner M. Day, Christ Church Parish, Cambridge, Mass. These meditations (written with the urgency of a personal encounter) follow Christ from the Triumphal Entry to his Resurrection. $2.25

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE shelves are piled high again with "little" books. We want to talk about some of them. Of course, the important and attractive publications of the World Council of Churches must come first. There is the white and blue covered report of the *"Commission of the Churches on International Affairs."* Prepared by the Information Department, edited by Betty Thompson, with Design by John Taylor, it is beautifully conceived and compresses within thirty pages through photograph and story the comprehensive work of the Commission's decade of service. . . . Here, also, is the grey-covered booklet containing the Second Statement of the World Council of Churches on *"The Common Christian Responsibility toward Areas of Rapid Social Change,"* a report of the Division of Studies from The Department on Church and Society (35 cents). This deals with the issues of social change in Asia, Africa and Latin America. It is a tentative statement for discussion. . . . A bright green cover with the bare branches of a tree in silhouette imposed, introduces *"Signs of Renewal"—The Life of the Lay Institute in Europe,* published by the Department of the Laity (50 cents). With an Introduction by Kathleen Bliss, the eleven chapters are by a number of writers who deal with Lay Training in various forms in European countries and at Bossey, the Ecumenical Institute. . . . The Arnoldshain Report of a Regional Conference on *"The Responsible Society in National and International Affairs"* is, according to Dr. J. R. Mutchmor, who attended representing The United Church of Canada, "the best of its kind that I have seen" and one which may be read with "interest and profit." Copies of all these publications may be procured from The Canadian Council of Churches 3 Willcocks St., Toronto 5, Ont. . . . *"Tools for Bible Study"* is a 160-page red paper-covered, magazine type book, edited by Balmer H. Kelly and Donald G. Miller. It contains eleven chapters which have appeared in successive issues of *"Interpretation—A Journal of Bible and Theology."* (Richmond, Va.: John Knox Press.) $2.00. . . . About the Canadian Writers' Conference at Queen's University, July, 1955, George Whalley has edited a paper-bound book, containing the record of proceedings, entitled *"Writing in Canada."* It should prove valuable to the host of Canadians interested in this profession. (Toronto: The Macmillan Co. of Canada, Ltd.) $1.45, paper; $3.25, cloth. . . . The latest "Behind the Headlines" publication is *"Arabs and the Middle East"* by F. R. C. Bagley. (Toronto: Canadian Institute International Affairs.) 20 cents.

Studies in the Acts of the Apostles

By Martin Dibelius. Edited by Heinrich Greeven. (Toronto: The Ryerson Press. S.C.M.) $5.00.

Reviewed by A. J. Wilson.

This book is strong meat. It is for the scholar and student. It must be read with the Bible nearby, preferably the Greek New Testament. The author approaches the Book of Acts from the standpoint of "Form Criticism." By examination of literary style and form, he determines what is the original Christian tradition and what is the author's editorial comment, connectives, additions and explanations. The author then examines the content of the Book under such subjects as speeches, miracles, conversions, history, the Church Council, life of Paul and others. By examination of much secular material he shows that some of this was incorporated into "Acts" and given a Christian application. An Appendix notes the literary allusions in the speeches, and a final chapter places "Acts" in its historical setting. The careful reader will be amply rewarded.

Everyday Life in Old Testament Times

By E. W. Heaton. Illustrated by Marjorie Quennell. (Toronto: Clarke, Irwin & Co., Ltd.) $3.15.

Reviewed by Roy M. Pounder.

This is a highly readable and up-to-date account of everyday life in Old Testament times. Canon Heaton has evidently kept in touch with those archaeological developments which have played so large a part in Old Testament study, especially since the discovery of the Dead Sea Scrolls. The illustrations are interesting and informative. There is an index of topics; but a second index of Scripture passages would have added greatly to the value of the book as a work of reference.

I have noted only a few of the suggestive statements. "Roughly speaking, the Israelite conquest of Palestine coincided with the transition from the Bronze Age to the Iron Age" (page 127). "Pottery . . . has provided the archaeologist with an invaluable clue for dating the various levels or 'strata' of excavated sites" (page 129). "The ancient . . . substitute for the machine was . . . the slave" (page 141).

I can heartily recommend this book as a constant companion to any student of the Old Testament.

"Publicans and Sinners—A Study in the Ministry of Jesus"

By H. G. G. Herklots, Vicar of Doncaster and Canon of Sheffield Cathedral. (Toronto: The Ryerson Press. S.C.M.) $1.75

Reviewed by D. M. Perley.

This book is also a selection of the Religious Book Club of Britain, and the author is not unknown in Canada, having taken part on various occasions in activities of the Student Christian Movement here. This is a selection of incidents in the teaching and life of the Saviour, especially keyed to His dealings with the despised and rejected ones of society in His day and by implication in our day as well. The seven chapters reflect the writer's belief that as Jesus began with the outcast, so must the Church today and ever begin with the outcast. The illustrations recorded in the

spels with the Pharisee and the Publican, cheus, the Woman of Samaria, the Lost eep, etc., as showing how the common ople heard Him gladly form the basis of very fresh and vital little book. Preachers d Sunday School workers will find much uable material here presented in an easy le yet with evidence of thorough scholar- p and deep loyalty to the essential gospel.

A Single Pebble"

By John Hersey. (Toronto: McClelland & Stewart.) $3.50.

Reviewed by A. Stewart Allen.

In this novel is portrayed the story of the t trip of an American engineer through Yangtse River Gorges, his purpose the nessing of its mighty strength for indus- l purposes. His mode of travel is in e-honoured fashion by a huge hundred d two foot upriver junk built of "tough, nhsien cypress. a craft well-designed ty centuries ago."

The author with the deft, clean strokes an artist vividly relates the intimate ails of the lives, customs, and foibles of picturesque river-junk dwellers as he watched them on this voyage. Essentially e to life is the boat's departure. The otain is ready to cast off when the cook ddenly discovers he has yet to take livery of fresh, white, Chinese cabbage m the market. A full day is lost in the gaining process. He portrays with curacy the rage of the chief tracker at an norant farmer lad turned tracker who at altime innocently overturns the small fish is eating. "Capsize fish, capsize boat" is captain's wife's explanation of the situ- on. Equally descriptive is the elaborate ual engaged in by the chief tracker and cook as together they engage in inkling the junk's prow with the sacrificial od of a freshly-killed cock.

The story revolves about "Old Pebble," ef tracker and "Noise Suppressor," whose lities seem to include all the arts from ging and story-telling to boat-building d chief navigator as he guides the junk ough one of the Gorges' most dangerous ids. In spite of these varied capabilities, able to release his sennet from the taut, nboo towline after slipping from the row towpath chiselled out of the almost pendicular rock flanking the Gorges, his must needs be sacrificed to the muddy ngtse waters by his fellow trackers lest y share the same fate.

The author in the interests of a freely wing, delightful literary style, at no time regards the accurate description which ll make interesting reading for all, and ecially for those who themselves have en this thrilling trip.

e Legislative Struggle for urch Union

By Gershom W. Mason. (Toronto: The Ryerson Press.) $4.00.

Reviewed by A. J. Wilson.

The author of this book, Gershom W. son, was the father of the legislation ich brought The United Church of nada into being as a legal entity. Here describes in detail the various moves and nter-moves that were made by the parties the struggle. Dr. Mason gives the names those in Church and State who took a ding part in the issue and the part each yed. The book keeps the record straight d is a permanent account of a great torical struggle in the religious life of nada. The story is well told and is easily d.

Hypnotized by Jehovah's Witnesses

Review of a new book, *Thirty Years a Watch Tower Slave*, by William J. Schnell. (Grand Rapids, Mich.: Baker Book House.) $2.95.

Reviewed by A. J. WILSON

For the first time a veil has been torn asunder, revealing not only the plan of Jehovah's Witnesses to establish a world-wide theocracy, but the technique used to achieve it. William J. Schnell, who was thirty years in the movement, and rose to a position of authority in the headquarters of the society in Brooklyn, N.Y., has told the story in a recently published book, *Thirty Years a Watch Tower Slave.* He left the movement after an all-night spiritual struggle, with a vow to tell the inside story of the organization. This he has done with sincerity and restraint; without bitterness or rancour.

Mr. Schnell joined the movement in Germany when he was a young man of twenty. It was a pietistic movement, known as "The Bible Students." Sincere and devout Christians met regularly for mutual encouragement in the Christian life and for Bible study. A few ambitious, and power-hungry members in Brooklyn, New York, undertook to organize these groups under a central authority. It was not an easy task. Many groups opposed the plan of centralization. But by intrigue, high pressure, espionage, and the use of the big stick it was finally achieved. The author had a large part in all this, which he describes with detail and accompanying evidence. Today Jehovah's Witnesses is a closely-knit organization. It demands absolute loyalty from its members. It resorts to brain washing, indoctrination, and all the methods of high pressure propaganda to bind the members to the society and to win new ones. The author ends his brief history of the movement with these words, "With this historical dissertation before you, coupled with my own eye-witness experience in the organization during these momentous times, fellow Christians, be stirred up! Your Christian way is at stake! A theocratic force with tremendous power is bent upon a new world society. If once it is established it will be a slave society, and then it will be too late."

Witness Technique

Mr. Schnell illustrates the technique followed by the Witnesses, to win public support. Many times he was sent to a town or community to stir up trouble with the civil authorities. He was persecuted, stoned once, and frequently arrested. This was all to the good. It secured wide publicity and the support of many well-meaning people who did not wish to see a minority discriminated against. Here is one of these illustrations. At Atlantic City in 1938, the municipal council granted a permit to the Salvation Army to hold a service on the board walk on a certain Sunday, an innovation. Hearing of this, the Jehovah's Witnesses sent Mr. Schnell there to hold a service at the same time as the Salvation Army meeting without applying for a license. Thousands gathered to hear him. But he had spoken only a few sentences when he was arrested. That was what he wanted. He was interviewed by the press, and made the most of it, hitting the headlines in all the local papers. Thus began court cases in which the Witnesses were finally successful. Many people who had hardly heard of the movement up till that time became interested and bought their books by the thousands. He had his qualms of conscience though, for he describes his thoughts as he tossed on the jail cot the night of his arrest. He says, "I had ostensibly come here to use the board walk for preaching; yet that was not really the purpose at all. It was merely to go through the motions of a defiance for an ulterior purpose! In doing so I had caused the arrest of seventeen people, some of them children. . . . I felt truly ashamed and my soul was sore perplexed."

"Jehovah's Witnesses is no longer a Christian movement. Indeed it is not even a religious movement." Mr. Schnell quotes from their book, *Prophecy*, with page and paragraph, which declares "all liars and murderers are religionists. Whenever a murderer is about to be executed he has some religionist practitioner to say some senseless words over him, which is supposed to save him, but which does no good. The Devil was the organizer of religion. . . ."

The "Enemies"

Mr. Schnell continues, "A whole chapter in the (Watch Tower) book *Enemies* (Chapter V) is devoted to racketeers (clergymen). Later a whole book devoted to 'Religion' and bearing that title, was published by The Watch Tower society (1940). There The Watch Tower society really rains epithets on its arch enemy. 'Religion is a snare and a racket' (page 104). 'A snare to entrap' (pages 30, 1; 31, 1; 52, 1; 53, 2). 'The besetting sin' (44-1) etc." Then the author says, "You may ask, how can a sane person go along with these accusations? I can only answer as I have done before, that as a Jehovah's Witness I moved along in what I now see as a hypnotic state, befuddled and confused by the constant flow of Watch Tower jargon."

The author describes the abysmal ignorance of Jehovah's Witnesses concerning the Bible. They know little of Scripture save the proof texts which have been hammered into their minds. As evidence the author relates that during the war, ministers of religion were exempt from military duty in the United States and Canada. It was his responsibility to accompany applicants for exemption to the court and plead their cases. He was often embarrassed by the ignorance of those whose cases he presented. On one occasion the Judge handed the applicant a Bible and asked him to find the Book of Deuteronomy. The man was unable to do so. "And yet," said the Judge, "you call yourself a minister."

Every clergyman should have this book and master its contents, not only because it shows Jehovah's Witnesses to be a dangerous totalitarian movement, but because it is eating its way into the very heart of many of our congregations. Its members are recruited from among church members. The best weapon with which to meet this menace, says Mr. Schnell, is the Bible itself. When confronted with the Bible, of which the Witnesses are almost totally ignorant, they have no defence.

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Is It "The Only Way"?

Third in a series of articles on the claim "No Man Cometh Unto the Father but by Me"—John 14: 6

The Christian Mission

By J. W. E. NEWBERY*

"DO you mean to tell me that you are going to Trinidad to try to convert Hindus and Muslims to Christianity?" said a friend at a farewell party when we were leaving for the mission field in 1950. "I believe," she went on, "that in general people have the religion that suits them best and that it is presumptuous for us to try to convert them to Christianity."

Many church people, it seems, have this "rethinking missions" view and are vaguely uneasy about our work in other lands. Prof. Arnold Toynbee in his latest book (*An Historian's Approach to Religion*) will encourage them by his word that Christians must abandon the "chosen people" claim to the uniqueness of their saviour and their revelation, and come to regard all higher religions as revelations from God.

If a man's first thought is that such advice is reasonable and good, his second thought will surely be that it gets him into trouble with the Bible, and not only the Old Testament. Paul is sure that it is God's purpose to "sum up all things in Christ" (Ephesians 1: 10). The Early Church understood it to be Christ's purpose for them to "go and teach all nations" (Matthew 28: 19). And in this series' title text (John 14: 6) John records Jesus as saying, "No man cometh unto the Father save by me."

Embarrassment about the Christian Mission may arise from what Toynbee complains about: the "self-centredness" of our faith, or from lack of appreciation of its meaning for ourselves and others.

We are not asked to say, "No man comes to the Father but by *my* religion," or "by Christianity," and it is even not enough to say, "by Jesus." The "me" in the text means other or more than this. In John the claim is that Jesus is the incarnation of the creating, revealing and self-imparting urge of the One Eternal God. What the Bible claims then comes to this: "No man can come to filial communion with God (the hidden hunger of the heart) except through what God Himself has done to make it possible. It is not that there is truth nowhere else, but that truth supremely and finally is found here. As Hendrick Kraemer said at Madras: "The Christian claim is not 'I have the revelation and not you' but, pointing gratefully and humbly to Christ 'It has pleased God to reveal Himself fully and decisively in Christ. Repent, believe and adore'."

That this is what Jesus Christ means remains a matter of faith. It cannot be proved by balancing virtues as between the Sermon on the Mount and the Bhagavadgita for example. It comes from an experience of what Jesus is and does. Christians who feel uneasy about the Christian Mission ought to remember this.

" 'T is we, 't is our estranged faces
That miss the many-splendoured thing."

For my part, as one in continual contact with Hinduism and Islam (though in this land not the best of these faiths) I can only say that the more I see and hear of them and the more I come to know of Christ, the more certain I become that in *Him* the One Eternal God of all is speaking and acting in answer to the quest of all religions and for the reconciliation and blessing of all mankind. Truth and beauty there is in Vedas, Sutras, Koran. And these virtues Christ came not to destroy but to fulfil. The Quest of Hinduism, the Way of Buddhism, the Submission of Islam, however, do not find a full answer in themselves. They have "no language but a cry." *The Answer*, hidden from them and often from us by ignorance, pride, stubbornness of heart, is found—repent! believe! adore! — in Christ as we draw closer to Him.

It is the honest fear of some that in a day when the world cries for unity, the Christian Mission is divisive. If our faith is but a portion of the truth thrust upon others because at the moment we are able to do so, then the fear is justified and the process to be condemned. If, however, what has been said of Christ is true, then though at the moment there may be misunderstanding and opposition, there lies

(*Continued on page 25*)

**Rev. J. W. E. Newbery is a missionary of The United Church of Canada in Trinidad.*

ond our faithful witness the only sibility that the world has of unity: ognition of One God.

And again, if what has been said is true, re is a tremendous urgency today about Christian Mission. The work may have be done in new ways and by more than fessional missionaries but the world *lay* must know the claim and call of d in Christ, His purpose, His love and giveness, His power to cleanse and ew. The world *must* know what God is d what man is to be *through Jesus rist, Now!*

EWITT'S BOY

(*Continued from page* 11)

r up, but we soon found out. Nowhere the rink can the game be followed so ell as from up above. In fact you see ings even the referees miss.

When the game was all over and the mera lights were about to be flashed on oster for his final T.V. summary, we were terested to see that he was licking his s, smoothing his lapels and straightening s tie just like an amateur would do. Bill inned and pointed to the tie he was earing himself, one his father had brought me from Europe last year for his boy. is boy seemed very proud to wear it.

It's possible that Bill Hewitt's present d future would be envied by many young en. But it is a taxing profession he has osen for himself. His father's appetite es before play-off time each year and is weight drops from 160 to 144 by the me the season is over. He gives all that e has in every game, and he is a weary-oking man as he is last to leave the ondola. He doesn't spend his between-ame time fraternizing with players and fficials either. He finds it is easier to keep npartial by staying apart.

It has been no accident that five million eople have come to look forward to inter Saturday nights as a bright spot in he week. Foster Hewitt has mastered his rt; his powers of observation have been eveloped. He makes drama out of an rdinary contest, and with brilliant artistry aints the bold strokes of the game and locks out the trivia.

While Bill sits on the Gondola bench, eady to be a substitute if needed, he has lso been learning, and preparing himself o be the expert his father has become. ●

TEEVEE

(*Continued from page* 17)

4. The time is NOW (1957). TV in Canada is still fluid. Before its broadcasting schedule hardens into categories that do not include us as has happened in radio, let us act. $150,000 spent on TV this year will find a welcome from station owners and programme directors who are seriously concerned about programme quality.

5. Our Mission to the Nation is still moving within the periphery of the Church. TV offers the only adequate medium for getting the attention of the unchurched. We hope the authorities who decide on the United Church budget for this year will act quickly and decisively. ●

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YUGOSLAVIA

(*Continued from page* 13)

America, and Australia, looked at them, and searched and searched the enigmatic Rossland but without success. Time went on, I forgot my dream and Rossland remained undiscovered. One day, my sister got from her in England living friend, a little American pocket dictionary that has an appendage of all the towns in the United States and Canada with more than three thousand inhabitants. I was first going through the United States state after state, and town after town, till I came to Canada and to British Columbia and to Rossland! For several minutes I stared at it and could not believe. When my sister came home, I told her of my discovery. She said, 'This is the finger of God, go and write a letter, perhaps it will be responded!'

"And now I thank God every day to have shown me your town and you who are so good and noble people."

We still send our parcels to Yugoslavia. I still write letters and we still receive letters. Perhaps we are not "so good and noble," but we are better because of Alexa Krusic and the need of her people. Surely this *was* "the finger of God." From this strange dream, dreamt by a "lady schoolteacher" in Yugoslavia over four years ago, has grown a strong bond, not only between Alexa Krusic and myself and the women of our Church, but between two groups of people, Canadian and Yugoslavian, Protestant and Catholic, different in their heritage, their creeds, their tongues — but surely loved and cared for by the same God. •

INDIAN PREACHER

(*Continued from page* 10)

Both major political parties have approached him to become a candidate in a Federal election but he declined because he feels that his call is to preach the Gospel.

He has led in the fight to combat T.B. among Indians. This campaign was intensified after the death of his namesake son from the scourge while he was a theological student. Dr. Kelly feels that if the new drugs and treatments now in use had been available then, the boy's life might have been saved. He is determined that they shall be at the service of all Indian youth today.

As a consistent opponent of segregation in worship, he was true to form when at the recent session of B.C. Conference he startled some people by suggesting that the Indian congregation on his present charge be incorporated into one of the white congregations in Nanaimo.

In this respect the family practices what father preaches. This was evident last August in the Kelly home when his five living sons and one daughter, with wives husband, and 13 grandchildren returned to Nanaimo to celebrate the golden wedding anniversary of their parents. There in the presence of the ceremonial blanket on his study wall which depicts his Chieftainship they paid tribute to long, happy years of parenthood and of service. All of his children are married to white people, showing the faith of the parents in the ultimate integration of their people into the main stream of Canadian life.

This is Peter Kelly, preacher, pilot, and pioneer, whom many delight to honour. •

World religious news

MEXICO. Following a recent exhortation by the Roman Catholic Church to its members to enter actively into politics, charges were made that the Church was violating the Constitution of the Republic which in 1917 separated Church and State. However, a clarification by the Church leadership has helped the situation. They declared it was not their intention to mix in party politics but only "to exhort Catholics to comply with electoral duties for the good of the country." The original declaration was directed to women who will vote for the first time in 1958. The obligation of every woman to vote is pointed out. Mexicans may belong to any party as long as it does not deny the rights of the Church.

EAST GERMANY. Soviet Zone leaders of the Evangelical Church are resorting to drastic measures—including a ten per cent. cut in salaries of ministers and lay workers — to offset Communist endeavours to disable the Church financially. These have increased during the past two years, and are aimed at minimizing the Church's influence as an anti-Communist force. The Church may not now do house to house canvassing; its subsidy has been reduced 40 per cent. below the normal count; the State will no longer collect Church taxes, and to set up an administration for that is costly. Municipal tax lists have also been refused. Transfer of relief funds from West Germany to Soviet Zone churches and parishes has been prohibited. Bishop Dibelius has appealed to the East German members to respond to the financial plight of their Church in "a true Christian spirit."

SAARBRUECKEN. Church services were held to mark the Saarland's political integration into the West German Federal Republic as its tenth state. There are 720,000 Catholics in the area and 240,000 Protestants. Chancellor Adenhouer attended both services.

U.S.A. A new Racial Research project to discover how practical experience gained by one country in racial relations may help other countries has

ouncil of Churches aided by a $3,500 ant-in-aid from the Fund for the epublic. Dr. J. Oscar Lee, Executive rector of the National Council of hurches' Dept. of Racial and Cultural elations, left January 14th for three onths of conferences with leaders in orthern and Southern Rhodesia, enya, Pakistan, India, Ceylon and alaya. His aim is to determine the plicability both of his American periences to other lands and the verse. He will report to the Central ommittee meeting at Yale Divinity hool in August.

SWEDEN. The Swedish parliament eeting in Stockholm decided after a ely debate to launch an intensive quiry into relations between the ate and the Swedish State Lutheran hurch. Based on the recommendation a parliamentary commission, this vestigation will be completely neutral. will deal with such questions as ligious instruction in schools, theogical studies, the right to property ed for religious purposes, public gistration (carried out by clergyen), burial authorities and salaries d pensions to ecclesiastical governent servants. In a draft proposal the mmission said that the values created Christian activities in benefit of the tion are so important that care must taken to preserve them. It stressed at no one would favour measures hich might be of irreparable damage these values. A minority report posed any inquiry, fearing a possible ture separation of Church and State.

GREECE. The Holy Synod of the rthodox Church in Greece sent a solution to the heads of the Slav rthodox Churches, the United ations and Dr. Geoffrey Francis isher, Archbishop of Canterbury, nouncing the "strangulation of freeom in Hungary and the Christian ith illuminating it." . . . "The Orthoox Church of Greece animated by s Greek-Christian spirit, the spirit of eedom and justice and solidarity mong peoples, of love and sacrifices r our fellow-men, deeply shares the ain of the Hungarian people."

WEST GERMANY. The Evangelal Settlement Service has completed 4,000 housing units accommodating ore than 100,000 persons since the d of the war. Refugee and expellee milies from the former East German eas have particularly benefitted from is programme. The Service operates nder the auspices of Hilfswerk, relief gency of the Evangelical Church in ermany. These units, many built on hurch owned land, are valued at over 20 million marks ($80 million). They re financed in part through contriutions from German and foreign hurches and their charitable organizaons.

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People

The Late Very Rev. John W. Woodside, D.D., Moderator of The United Church of Canada 1938-40

The Very Rev. John W. Woodside, D.D., Moderator of The United Church of Canada 1938-40, died in Ottawa, January 9, 1957. At the service held in Chalmers Church, of which Dr. Woodside was pastor for 31 years, retiring in 1949, The Moderator, Rt. Rev. J. S. Thomson, D.D., paid tribute. "He moved among us a towering figure, alive in body and spirit, a valiant leader, a wise counsellor, a mighty preacher, a beloved pastor," he said. "The Church called him to its highest office. He was honoured by all the churches in this land by his election to be President of the Canadian Council of Churches. To the welfare of all the Reformed Churches of the World he contributed the encouragement of his presence and the zeal of his devotion in their ecumenical assemblies." He was President of the Western Section of the World Alliance in 1947.

Dr. Woodside had particular gifts which he used with grace and skill as a representative of the United Church at the Capital.

Rev. A. J. M. Gray, representing Ottawa Presbytery, Rev. A. Leonard Griffith, minister of Chalmers Church, took part in the church service; and Rev. J. D. McCrae, D.D., assistant minister, and friend of Dr. Woodside, conducted the committal service at Beechwood Cemetery.

Dr. Woodside is survived by his wife, the former Lulu Marion Currie, a son and daughter.

Rev. Homer Lane, D.D., Associate Secretary Board of Evangelism and Social Service, during January was in Regina, where he preached at Knox-Metropolitan and Carmichael churches and attended a Conference on the theme "The Church and the Alcohol Problem." He was in Moose Jaw for meetings, to visit the Ina Grafton Gage Home and the Saskatchewan Conference Executive. He also met with the Blinco Mission Committees in both cities. He preached in Estevan.

Rev. H. E. D. Ashford, D.D., Secretary of the Missionary and Maintenance Dept., is spending two weeks in February meeting Presbyteries and gatherings of church people in selected places in the Maritime Conference.

January went to New York to attend the meeting of the Committees for Higher Education in Korea and Japan and in February will attend the Interboard Committee for Christian Work in Japan.

Dr. H. L. Pottle, Secretary of the Board of Information and Stewardship, went to New York in January for a week's consultation with members of the Office of Communications of the Congregational Churches, and he also made other contacts regarding public relations.

Members of the **Valleyfield, Que. United Church,** Rev. W. Charles Pelletier, minister, on their way to the morning service walked over string of hoses laid along the street outside the church on the last Sunday of the old year. Early in the morning a disastrous fire destroyed one of the oldest blocks in the city. It was brought under control with the manse just a hundred yards away. When celebrating an anniversary recently, the congregation

Rev. W. Charles Pelletier is shown presenting a desk clock to Dr. John A. McDonald. In the background is his daughter, wife of the Rev. Kenneth G. MacMillan, St. Lambert, Que.

honoured Dr. John A. McDonald, former missionary to China. At the close of the evening service at which Rev. Kenneth G. MacMillan, minister of St. Lambert Church and son-in-law of Dr. McDonald, was guest preacher the clerk of session read minutes of a meeting fifty years ago at which Dr. McDonald was ordained as elder before his departure for China. Archives from the local newspaper and the Board of Overseas Missions telling of the work in South China from 1906 to 1932 were read by the minister. He then presented Dr. McDonald with an engraved desk clock, as a token of affection from the congregation. A reception followed.

Rev. Daniel Patlia (left), India, guest at the one hundredth meeting of the M. and M. Committee, Royal York Road Church, Toronto; Mrs. W. H. Shaver, wife of the minister; Mr. Hugh Bailey, Chairman of the M. and M. Committee.

Royal York Road Church, Toronto, ...t., Rev. W. H. Shaver, minister. The ...ssionary and Maintenance Com...tee recently held its one hundredth ...eting and took occasion to look ...ck over the years since it was organ...d on Feb. 15th, 1944, by the late ...v. Amos J. Thomas, with Mr Guy ...nter, chairman. At that time the ...ocation was $300 and in the first ...ar $517.28 was raised. Mr. Aubrey ...ve became chairman and guided the committee from Sept. 1945 to January 1954, when Mr. Cliff Connor took over, and in January 1956, Mr. Hugh Bailey was appointed. Givings to Missionary and Maintenance have risen to approximately $11,200. In addition the congregation has built and paid for a beautiful church worth approximately $230,000. Plans have now been completed to start on a Christian Education Building to cost approximately $200,000.

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"He who has been duly brought up therein will have the keenest eye for defects . . . and, feeling a most just contempt for them, will welcome what is beautiful, and gladly receive it into his soul, and feed on it, and grow to be noble and good; and he will rightly reject and hate all that is ugly, even in his childhood before he has come to the age of reason; and, when reason comes, he will welcome her ardently, because this has been his upbringing."

—from *The Republic* by Plato

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Death Notices

REV. C. C. WASHINGTON, R. R. 2, Lucknow, Ont., died January 4, 1957.

REV. JOHN A. DILTS, Rockwood, Ont., died January 6, 1957.

REV. HARRY G. COPPIN, Carbonear, Nfld., died December 23, 1956.

REV. E. MILTON CARTER, Brantford, Ontario, died December 28, 1956.

REV. GEORGE D. CAMPBELL, Toronto, Ont., died December 29, 1956.

REV. R. J. McINTYRE, Vancouver, B.C., died January 10, 1957.

REV. R. W. ANGLIN, Ottawa, Ontario, died December 26, 1956.

MRS. CHARLOTTE McG. CRAWFORD, wife of the late Rev. John W. M. Crawford, Toronto, Ont., died January 12, 1957.

MRS. H. F. WOODSWORTH, wife of the late Rev. H. F. Woodsworth, died at Toronto, Dec. 30, 1956.

REV. W. McINNIS, former Presbyterian minister in Canada, died at Lake Forest, Ill., Dec. 17, 1956.

Opening of Parliament. He was also in Toronto to take part in the dedication of two new churches, Donway and Yorkminster.

Mr. Ralph Wilson, Associate Secretary Board of Men, was in Alberta. In Edmonton he worked with men's groups; he also conferred with the Banff Conference Committee planning the 1957 Conference.

Mr. Ralph Young, Secretary of the Board of Men, was in the Maritimes speaking to Presbytery and Conference men's groups.

Mr. Philip Spence, AOTS Field Secretary, Board of Men, has been working in the Montreal and Ottawa and the Bay of Quinte Conferences.

Miss Inez Morrison, Secretary of the Personnel Committee, has been travelling in the Maritimes and Newfoundland in the interests of recruiting women workers for the church. She will speak in Montreal early in February.

Time is Short!

	Total 1955	1956 To January 16th/57
Newfoundland . .	$ 66,280	$ 52,983
Maritimes . . .	416,618	404,509
Montreal & Ottawa	509,120	482,097
Bay of Quinte . .	369,648	368,209
Toronto	953,648	1,018,724
Hamilton . . .	649,755	695,864
London	563,904	575,172
Manitoba . . .	276,897	287,258
Saskatchewan . .	238,989	249,828
Alberta	267,427	299,257
British Columbia .	274,363	294,134
Donations . . .	22,217	30,528
	$4,608,866	$4,758,563

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Change of Policy

In order to comply with a request from General Council, numerous suggestions from ministers, and to solve editorial problems produced by rising circulation in a growing church, THE OBSERVER will introduce these changes in policy February 1st:

PASTORAL CHARGES VACANT. Official notices of vacant pulpits will be published once without charge as they are received from the office of the General Council.

PULPIT VACANCIES is a department which will be opened in the classified advertising section, where congregations seeking a new minister may advertise as many times and at whatever length they wish at regular rates. All such correspondence should be addressed to THE OBSERVER advertising department.

DEATH NOTICES of ministers, ministers' wives or widows, or nationally-known laymen will appear in the news columns when the news is received immediately. We will have to discontinue publishing as news, information of deaths which occurred many months before the news is sent in. Obituaries will not be published in editorial columns.

DATES TO REMEMBER is the title of a new department where significant coming events of wide interest may be announced free of charge; such information must be received at least one month in advance.

BIRTH NOTICES, changes of address, obituaries, and other personals may be published in the classified advertising columns at regular rates; address such items to the advertising department.

(As received from the Secretary of General Council)

Bridgewater, N.S.
Alberton, P.E.I.
Bideford, P.E.I.
St. Peter's Bay, P.E.I.
Kirk-McColl, St. Stephen, N.B. (June 30th, 1957)
Clyde River-Port la Tour, N.S.
Spencerville-Roebuck, Ontario
Trinity Church, Chesterville, Ont.
St. Paul, Cote St. Paul, Montreal, Que.
St. Mark's, Montreal, Que.
Rosemount-First, Montreal, Que.
Longueuil and Montreal South, Montreal, Que.
Richmond, Ontario
East Gloucester-Hawthorne, Ramseyville, Ontario
White Lake, Ont.
Eganville, Ont.
Chalk River, Ont.
Orono, Ontario (June 30th, 1957)
Newtonville, Ontario
Dundalk, Ontario (June 30th, 1957)
Wesley Church, Toronto, Ont.
Strathroy, Ontario (June 30th, 1957)
Brock, Sask.
Bowman-Bethesda charge, Ancaster, Ont. (June 30th)
Spencerville, Ont.
Salt Spring Island charge, Ganges, B.C. (June 30th)
St. Paul's, New Liskeard, Ont.

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NATIONS' PRESTIGE

(*Continued from page 7*)

it was ironic to see that while the USS had ratified it the U.S. still had not.

Canada's prestige on the first count high. Perhaps on the second count it higher than she deserves as far as wealt power or contribution to world peace concerned, because the Honorable Lest Pearson is recognized as both a good a very able man. Her prestige to achie what are regarded as good goals is limit by her geography, her population, h military strength, and the fact that s has the same friends and enemies as h powerful neighbour.

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This is a tremendous task. The Christi finds himself deep in a great mor dilemma. There seems no clear eternal la to guide him. He sees that a broth Christian may have a very different poi of view; he looks at Egypt, Israel, M Dulles or Mr. Eden and they don't agre

Perhaps his chief task is to create t moral climate in which truth, love a freedom grow; to work and pray th those who fill high places in the field international affairs will be godly a dedicated men; and will also be very w and able men; and to remember to tr in the Lord, and do good. ●

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Publishing House Notes

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Wanted

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Deaths

Died Nov. 21, 1956, Jas. Ramage of Asquith, Sask.; born at St. Helen's (Huron Co.), Ontario. Aged 80½ years.

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